



निर्विघ्नं कुरुमे देव nirvighnam kurume deva (Sri Ganapati chintana...)



Hari Sarvottama – Vaayu Jeevottama
Sri GuruRaajo Vijayate
www.bhargavasarma.blogspot.com
(nirikhi Krishna bhagavan)

श्री विश्वभराय नमः



श्री मन्मूलरामो विजयते

श्री राघवेंद्राय नमः



वक्रतुंड महाकाय कोटिसूर्य समप्रभ
निर्विघ्नं कुरुमे देव सर्वकार्येषु सर्वदा

GANAPATI the term what does it indicate?

"Ganaanaam Pati iti Ganapati"

Pati means master, lord, chief, leader etc.

Gana means gang, group, batch, divine groups,

Ganapati means leader of divine groups.

In supreme sense, who is Ganapati, the leader of divine groups.

Sri Vishnu Sahasranama Stothram (sloka # 15) extolls Lord Vishnu as...

Lokadhyakshah (the one who the Supreme Lord of the Universe)

Suradhyakshah (the one who is Supreme Lord of Gods)

Dharmadhyakshah (the one who is the Lord of Dharma, who is the ultimate Dharma)

Ancient scripts declare God as "Eko VisHnu MaHadbHutah"

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu the primordial supreme God, the mega spirit, the one who pervades the many, various and different objects of three

worlds of souls is the supreme Ganapati the
Ganadhyaksha, the Supreme Master of all Ganas, He is
Akhilaandakoti Bramhanda Naayaka.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 10.8॥

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate

iti matvā bhajante mām budhā bhāva-samanvitāḥ

In Bhagawadgita (Vibhooti Yoga) Lord Sri Krishna says "I
am the origin and generator of all creation. Impelled by
ME everything acts and proceeds from me. The wise who
know this perfectly worship me with great faith and
devotion."

He is the Supreme Ultimate Truth and the cause of all
causes." He has repeated this multiple times in Bhagavad
Gita and it is also strongly proclaimed in all the other
scriptures.

Chapter #15 of Bhagawadgita (Purushottama Yoga) that
reveals the knowledge of the true nature of the Supreme
God is exclusively dedicated to Purushottama.

yasmātkṣaramatītoḥhamakṣarādapi cottamaḥ ।

atoḥsmi loke vede ca prathitaḥ puruṣottamaḥ ॥

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamaḥ puruṣhas tv anyāḥ paramātmety udāhṛitaḥ
yo loka-trayam āviśhya bibharty avyaya īśhvaraḥ;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much...' superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the

- one who supports all beings in three worlds;

Even after complete GEETA upanyasa ARJUNA was still dilly-dallying, FINALLY it was VISHWAROOPA darshana that got him going blazing on all guns ...full THROTTLE.

Ganapathi (Lord Ganesha) is basically a Jeevaatma of higher order having visesha Vaayu aavesha, considered as an elderly demi-God. He has been conferred with a unique prominence as a potent God to be worshiped before worshipping any other God.

A great devotee of Lord Sri Hari, Ganapati a Vishnu Parivaara Devata having visesha Vaayu aavesha is an adorable God the one who has abundant anugraha of Lord SriHari.

Viswambhara naamaka Paramatma, Lord Vishnu's Viswa Taijasa roopa (Lord Sri Hari) is upaAsana moorthy of Lord Ganesha.

As TattvaAbhimani Devata of Aakaasa Tattva, Ganapati is placed in 18th Kakshya as per Tattvavada Taratamya along with Vishvaksena - Kubera...

Sloka of Suklambharadaram Vishnum... is meant for Viswambhara not for Ganesha.

Atharvasheersha is a Veda sukta primarily focused on extolling the Supreme God VISWA naamaka paramaatma Viswambhara.

As Abhimani Devata of Aakaasa; Ganesha also becomes Abhimani Devata for Shabda (Srotrendriya) which is a Tattva (quality) of AakaAsa.

GajaMukha (Elephant head) of Paramatma (significance)

Viswambhara moorti will have 19 faces with middle one of Elephant head (GajaMukHa) and nine human faces on either side. This is srishtikartA Rupa that has Gaja face. That is vishwa namaka paramatma.

Narayana (Elephant) is the one which is our universe. In this roopa of Paramatma, it's head is Vaikunta, Nabhi is Bhumandala, Heart is Swarga, Neck is Maharloka, Feet is Paataala. Elephant Trunk starts between eyes and hangs till waist. Between eyes is Tapoloka.

We are living on this rupa of Paramatma VISWABHARA. He is aadhaara for all and all lokas. All the universe is in the form of Viswambhara naamaka Paramatma, hence it is called VISWA. This is the first roopa Lord has taken up. Sloka of Suklambharadaram Vishnum is meant for Viswambhara not for Ganesha.

Entire Universe (VISWA) is Paramatma's apparel (Ambara); hence He is called VISWAMBARA the one who wears entire Bramhanda as His garment.



All the three worlds are **appealing** because of Bhagavan Vishnu the HARISARVOTTAMA

"TribHuvana VapUsham VisHnumeEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize body of the Supreme God and as such the entire universe is nothing but marvellous & beautiful form (embodiment) of Bhagawan Vishnu.

My obeisance and salutations to that #Vishnu the **Eeswarah** who is omnipotent, omnipresent and omniscient; His glory is infinite. He is highly meritorious among the meritorious. No one can describe or define Him precisely.

Is it possible for anyone in this Universe to describe Bhagawan **Vishnu** the Supreme God - Hari Sarvottama;

He is **ANIRDESHYA** the one who is beyond description, undefinable, inexplicable, He is beyond perception;

It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (**Viswam**) and smaller than the smallest conceivable.

The word **VISWA** is imbibed in the word **VISWAMBARA** and **VISWAM** is the first word/name/attribute of Lord Vishnu in Sri **VishnuSahasranama** Stothram. (**vishvam** vishnur-vashatkaro....)

Like HAYAGREEVA having HORSE head, VARAHA having SUUKARA head, NARASIMHA having LION head, so also VISHWA naamaka Paramatma (VISWAMBHARA) has

ELEPHANT head. It is Vishnu's Viswa Taijasa roopa the upaAsana moorthy of Ganesha.

What is Vishwa-tejas-Pragna roopi bhagavad roopa? - (Snippets from HarikathaAmruthaSaara)

In the mAndukhya upanishad, dvitiya and tritiya khanda explains these avastaa-traya niyamaka rupas of the Lord viz -Vishva, Taijasa, Prajna.

The Vishva has 19 head with the center being that of an elephant face and on either side He has 9 human face. He has chatur bhuja, sveta varna [white]. He gives us all that we experience during wakeful state. This rupa is the upaasya rupa of Vinaayaka and hence he also got the same face.

During jaagruti, the Vishva rupa is "present" in the right eye and takes us to dream state with His another form Taijasa stationed at the neck and during deep sleep takes us into deep sleep on the lap of Prajna present in the heart.

These three rupas are also pratipaadya rupas of the a-kaara, u-kaara, ma-kaara respectively of pranava. From this a-kaara, the svaras from a-aH gets manifested. From u-kaara, the "ka" varga gets manifested and the "cha"-varga from "ma-kaara"

Prajna rupa Bhagavan is third form in the avasta-traya rupa cluster/vyuha. He is "stationed" in the hrit-kamala karnika-agra bhaaga. He is also called as "bimba",

"agresha", "vishvarupi"

"[nara]hari", "prajna", "Atma". He has Chaturbhuja.

During sleep, this form takes/collects the jiva prakasha from the svapna naadi to hrutkamala. The vishesha is that the jiiva is always stationed in the paada of Mukhyaprana who is at the feet of Mulesha form of the Lord. During deep sleep, this jiva itself is taken from karnika to the place where "prajna" is stationed. Here in the lap of Prajna, the jiva is totally unaware of external world and knows only its own existence and kaala. Prajna rupi is the one who gives the jiva its sukha in this state to rejuvenate the jiva for its saadhana.

Thus, this form is also known as "Ananda-bhuk"

ORIGIN OF GANAPATHI

While several pAuranic scripts like Varaha Purana have made reference to Lord Ganesha, specific scripts viz. Sri Ganesha Purana, Mudgala Purana (both Upa Puranas) are exclusively dedicated to Lord Ganapathi.

We come across several legends associated with the origin of Lord Ganapathi. Though as per popular legend Lord Ganesha is said to be the creation of Goddess Parvathi Devi, it is incorrect to say that Ganapati was born without involvement of Sri Rudra Devaru. In fact, (yathartha) Sri Ganesha was very much born with the anugraha and involvement of Sri Rudra Devaru who gave him the praana.

When the head of Ganapati got rolled off due to drishti dosha, head of Airavatha (Elephant) was attached bought by Nandi from Swarga Loka (as per directions of Sri Rudra Devaru). A Divya tejasvi person could be seen with presence of Pasha namaka Vaayu and Vishwambhara murty parmatma. He was called Gajaanana.

Bramha worshipped him with Purusha sukta and made him Gana Nayaka. Rudra devaru blessed him to be Prathama poojita. All devatas gave Pasha, ankusha. Indra gave Dantha, Modaka, Trishula, danda, Charma, Sutra Naga pasha. Prithvi Devi gave Mooshaka as vaahana.

Gajanana was very Sundara balaka, rakta tanu, raktambara, raktagandhanu lipta, raktatilaka Lambodara. All devatas did stotra/stuti of Vishwambhara murthy. All Devatas worshipped Ganapati as DigkAbhimani Devata, Vighneshwara, Sarva Siddhi Vinayaka.

As Tattvabhimaani Devata, Ganesha was born from Vaikarika Ahankara Tattvaabhimaani Devata (Sri Rudra Devaru) and again born to Sri Rudra and Parvati Devi.

Before being born to Parvati Devi and MahaDeva, Ganesha was there as Aakaasa Tattvabhimaani DEvata. Presence of Lord Ganapathi is felt in all Yugas since time immemorial.

Vishwambhara naamaka Paramatma is always there with Sri Ganesha as antaryami. Ganesha is upasaka of Viswambhara Murthy and has siddhi of VISWA roopa of Paramatma Narayana and thus called Gajaanana (Ganapati). In this Kalpa Ganesha is Bramhachari.

We do Ganesha antargata Viswambhara Pooja when we do Taratamyokta Ganesha Pooja before Aavarana Pooja. Wherever we do/start Yagna, Narayana Pooja/Kriya/Homa it is VIWAMBHARA. Wherever we do Vrata, Niayama, and other Poojas it is Ganesha antargata Viswambhara.

Ganesha has siddhi pf VISWAM (BARA) roopa of Paramatma Narayana and thus called Ganapati.

Sri Ganesha Chaturthi

Sri Ganesha is **Chaturthipriya**, abhimaani devatha for Chaturthi thihi. Every 4th lunar day (Chaturthi) of the bright fortnight (Sukla Paksha) is known as Vinayaka Chaturthi. The one that occurs during Bhadrapada Maasa is reckoned as Ganesha Chaturthi for performing Varasiddhi Vinayaka Vrata. Chaturthi thithi spread beyond noon is prevailed upon for observance of Ganesha Pooja/ festival. On this day Lord Ganesha is worshipped with shodasaupachaara Pooja with proper anusandhana.

Krishna Paksha Chaturthi is known as Sankashta Chaturthi, the observance of which is forbidden in Vaishnava sampradaya (like Shivararthi). Sri Jagannatha Dasaru in HarikathaAmruthaSaara an aparoksha jnaani has made a specific mention about Sankashti Chaturthi in Vighneswara Stothra Sandhi. It is worshipping daitya mohaka roopa of Uchhishta Ganapati. Only Vishnu is Supreme.

They should instead do Vinayaki Chaturthi Vrata for which sankalpa to be made on Bhadrapada Sukla Chaturthi. Varaha Puranokta Vinayaki Chaturthi Vrata (Bhadrapada Sukla Chaturthi to Bhadrapada Sukla Chaturthi) yearlong on every month Sukla Chaturthi.

Worship of Lord Ganapathi is prevailing since time immemorial perhaps since Vedic times. There are several historical and pouranic references to the worship of Lord Ganesha and we find several divine personalities having worshiped Lord Ganapathi on different occasions for various reasons.

Lord Vishnu in his incarnations as Sri Rama and Sri Krishna worshiped Lord Ganapathi for Loka Kalyana and to maintain the loka-reeti. As per the directions of Lord Sri Krishna, DharmaRaja worshipped Lord Ganesha after becoming Chakravarthi.

During DwaparaYuga, Ganapati incarnated as Charudeshna born as son of Lord Sri Krishna;

Lord Ganesha is the divine script writer who assisted Sri Vedavyasa Devaru the divine literary incarnation of Lord Vishnu in composition of the great epic MahaBharata.

Lord Ganesha has played a significant role behind the origin of famous Theertha Kshethras (pilgrimage) of Lord Shiva at Gokarna (Aatma Linga Kshetra) and that of Lord Sri Ranganatha Swamy at Sri Rangam (Anthya Ranga Kshethra) near Trichy.

**Kalau Durga Chandi Vinayakou
Kalau Venkata nayakau**

“Kruthethu Naarasimho Bhoo Trethayaam Raghunandana
Dwaapare Vaasudevascha Kalau Venkatanaayaka”

In Krutha Yuga, Lord Naarasimha;

In Tretha Yuga, Lord Sri Raama;

In Dwaapara Yuga, Lord Sri Krushna and

In Kaliyuga, Lord Venkateswara (Srinivaasa)

are Prathyaksha Dhaivams (perceivable Deities)

Kalau Venkatanaayaka - Lord Venkateswara is the
presiding deity of Kaliyuga;

Lord Ganesha is known as Kshipra PrasaAdi the one who grants wishes of his devotees very quickly;

Especially in Kaliyuga, Ganapati, Durga/Chandi, Venkateswara, Raghavendra Swamy, are kshipra who gives quick results. Even Sri Rudra devaru is called kshipra.

Whatever sadhana we do, to reach the goal we should get unto the milestones without break, obstacles, failures and pitfalls. These can be avoided only by Sri **GANESHA** saadhana (with proper anusandhana)

गजाननं भूत गणादि सेवितं

कपिथ्थ जंबू फलसार भक्षितं

उमासुतं शोक विनाशकारणं

नमामि विघ्नेश्वर पाद पंकजं

Lord of Vignas, Vighneswara, Sri Ganesha is controller of obstacles and destroyer of miseries of his devotees.

Sri Ganapathi anugraha/blessings are very much required for...

- acquiring vidya;
- keeping mind focused/under control;
- acquiring discriminative intelligence;
- developing leadership skills;

- to mitigate vipareeta jn~aana;
- to overcome obstacles/aberrations in the path to realisation;
- to overcome/keep under control the negative passions;
- for hassle-free progress in life;

Lord Ganesha's worship/anugraha/blessings are very much required to mitigate Vipareeta Jn~aAna and to know/learn yathaArtha jn~aAna ie., "Hari SARvottamatva-Vaayu Jeevottamatva"

Even in Moksha saadhana, Ganapati anugraha is very much required to eliminate the obstacles in saadhana maarga,

SarvaKaaryeshu Sarvaadaa...

in all actions, in every activity, everywhere,

at all times, always, ever,

nitya, naimittika, kaamyas karma,

dharma kaarya, pithru kaarya, moksha saadhana...

whatever sadhana we do, to reach the goal we should get unto the milestones without break, obstacles, failures and pitfalls. These can be avoided only by Sri GANESHA saadhana with proper anusandhana.

Anusandhana for worshiping Ganesha should be...

Sri GanapatiAntargatha-Paasha naamaka Vaayu
Antargatha - Sri ViswaroopaViswambharayaNamaha -
VISWA naamaka Paramaatma.

While worshiping/praying **Ganapati** or for that matter any other Devata, one should always remember the dictum of

Sri **Madhvacharya** in **TantrasaaraSangraha** (3.124)

विष्णुस्मृतिविहीना तु पूजा स्यादासुरी सदा ।
गृह्णन्ति देवता नैतां ततःस्याददेशविप्लवः ।
व्याधिचोरादिभिः तस्मातअंतर्ध्योहरीःसदा ॥
ವಿಷ್ಣುಸ್ಮೃತಿವಿಹೀನಾ ತು ಪೂಜಾ ಸ್ಯಾದಾಸುರೀ ಸದಾ |
ಗೃಹ್ಣಂತಿ ದೇವತಾ ನೈತಾಂ ತತಃಸ್ಯಾದದೇಶವಿಪ್ಲವಃ|
ವ್ಯಾಧಿಚೋರಾದಿಭಿಃ ತಸ್ಮಾತಅಂತರ್ಧ್ಯೋಹರಿಃಸದಾ ||

When any worship is done without thinking of Vishnu sannidhana inside, no devata (Ganapathi here) will accept it. Such puja is called asuri-puja. Such puja results in diseases, robbery and in tumultuous situation with disasters. Hence one should *always* worship **Vishnu** who is **antargata** (antaryaami) in all devatas.

In TantrasaaraSangraha Sri Madhvacharyaru has prescribed Ganesha mantra. GANAPATY saadhana is gateway to TANTRA. It is important to note that TSS ends with Ganesha mantra.

Lord Ganesha's anugraha is very much required for correct articulation to the mind and assimilation of the Supreme Tattva jñāna of the Supreme God - Hari Sarvottama and Bhakti on Lord Sri Hari.

Worship of Lord Ganesha helps an individual to get good education, knowledge, intelligence (discriminative) and wisdom.

Eight items that should be offered to GANAPATY and their phala (merits) are...

1. MODAKA (sweet dish prepared from flour) - Vighna Nasha
2. Pruthuka (Bean Rice - Poha) - Sthiratva
3. Saktu (Flour) - Kaanti
4. Laaza (Puffed rice) - Aiswarya
5. Rasalka (Sugarcane) - Aayush
6. Nalikera (Coconut) - Raksha
7. Thila (Sesame) - Samruddhi
8. Rambha (Banana) - Bahupraja (progeny)



Sri Ganesha Chaturthi Varasiddhi Vinayaka Vrata (Checklist)

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Sri Vighneshwara Prarthana
(Invocation with lighting of lamp) 2. Aachamana 3. Praanayaama 4. Sankalpa 5. Kalasha Pooja 6. Peeta Pooja 7. Haridra Ganapathi Pooja 8. Sri Ganapathi Prathima pooja 9. Prana Prathishta 10. Dhyanam (Prayer) 11. Aavaahanam 12. Aasanam 13. Paadhyam 14. Arghyam 15. Aachamanam 16. Madhuparkam 17. Snanam (Panchamrutha) 18. Suddhodaka Snanam 19. Vasthram 20. Yagnopaveetham 21. Sindhooram 22. Aabharanam/Gandham 23. Akshatha Samarpana | <ol style="list-style-type: none"> 24. Pushpa Pooja 25. Athah Anga Pooja 26. Ekavimshati Pathra Pooja 27. Ashtottara-Sathanama
Pooja 28. Dhoopa 29. Deepa 30. Naivedya 31. Thamboolam/Dakshina 32. Mangala Neerajanam 33. Aachamanam 34. Durvayugma (Garika Pooja) 35. Manthra Pushpam 36. Raajopachaara 37. Pradakshina/Namaskara 38. Vaayana Daanam 39. Prayer (Divine slokas) 40. Varasiddhi Vinayaka Vrata
Katha (Reading) 41. Syamanthakhopaakhyanam 42. Samarpana 43. Uttara (Punah) Pooja 44. Udhwaasana 45. Nimajjana ... |
|--|---|

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GANESHA CHATURTHI - EKAVIMSHATI PATHRA POOJA - (Eco friendly & Medicinal value)

On the day of Ganesha Chaturthi festival, there is a tradition of worshiping Lord Ganesha with 21 different

varieties of leaves (Pathra) known as Ekavimshati Pathra Pooja.

Since Vedic times, usage of sacred leaves and roots/stems/herbs of sacred trees is in vogue while performing any Homa/Yagna or any sacred ritual.

Apart from spiritual significance there is also an element of health consciousness and environmental protection involved in its usage.

Even today these leaves/herbs are used in preparing Ayurvedic medicines used for curing several diseases.

Apart from this they act as a Divine way of controlling pollution, be it water or air.

For example, Ganesha Chaturthi festival occurs during monsoon season when the climate is generally not suitable for health. People suffer from various viral infections and water born diseases during this period. There will be lot of water pollution also due to rains and floods during monsoon.

After Ganesha festival, Ganesha idols along with pooja leaves (Pathra) are immersed (Nimajjana) in water (rivers/canals/lakes/sea).

These leaves when they are thrown in to water it helps in purifying the water with its medicinal properties.

Let us see what these 21 varieties of leaves (Pathra) used in the Ganesha festival stands for and their medicinal value.

(1) Maachi Pathram (*Artemisia vulgaris/Imperata Cylindrica*)

They have the property of purifying the surrounding. They are used for curing skin diseases (leprosy, leucoderma), nervous diseases, and abdominal related.

(2) Bruhathee Pathram (*Solanum indicum/Carissia Carandass*)

Used for asthma, cough, constipation. Also used for women in post-natal period

(3) Bilva Pathram (*Aegle marmelos*)

Used for Dysentery. It also purifies water. Bilva leaf is very popular in the worship of Lord Shiva.

(4) Durva Pathram (*Cyanodon dactylon/Cyanodon Dacty*)

It is used for Skin diseases, arresting bleeding, anemia.

Durva leaf is used in the worship of Lord Ganesha.

It is also called as Garike.

(5) Dattura Pathram (*Stramonium*)

Used for joint pains, abdominal, skin diseases, hair fall. Also used in poisonous bites

(6) Badari Pathram (Zizipus Jujube)

Used for digestive disorders, wounds and injuries, blood impurities. Also used for maintaining the voice. Badari Kshetra is known after these trees as they are in abundance in Badari. Lord Veda Vyasa is also called as Badarayana named after the forest of Badari trees which is said to be the hermitage of Lord Veda Vyasa.

(7) Apamarga Pathram (Achyranthus Aspera)

Used for digestive disorders and also used for poisonous bites.

(8) Thulasi Pathram (Ocimum sanctum)

Used for respiratory diseases, skin diseases, purifies air, water and surroundings. This is a common house hold plant which is considered to be very sacred and celestial. The leaves are used in the worship of Lord Vishnu who is very much fond of Thulasi.

(9) Chootha Pathram (Azadarcata indica/ Mangifera indica)

Used in Diabetics, for cracked heels, diseases of throat.

(10) Karaveera Pathram (Thevetia Nerifolium/Nerium indicum)

Used for leprosy, wounds and injuries, hair fall, lice.

- (11) Vishnu Krantha Pathram (*Evolvulus Aisinoides/Convolvulus pluricaucis*) – Used for Nervous related, memory power
- (12) Daadimi Pathram (*Punica granatum*) – Used for Dysentery, Vata/Pitta/Kapha dosha
- (13) Devdaru Pathram (*Cedrus deodar*) – Used for skin diseases, wounds/injuries
- (14) Maruvaka Pathram (*Origanum Valgara/Origanum majoram*) – Used for Joint pains, skin diseases, heart diseases
- (15) Sindhudara Pathram (*Vitex nirgundo*) – Used for Vaata related problems and also used in anti-poisonous drugs.
- (16) Jajee Pathram (*Jasminum grandiflorum/Myristica Fragrams*) Used for skin diseases, Mouth related problems and also in indigestion.
- (17) Gandaki Pathram (*Sterculia Urens/Latha Durva*) – Used for Heart related, Piles, Skin diseases.
- (18) Shami Pathram (*Prosopis specigera*) – It is used for respiratory problems.
- (19) Aswattha Pathram (*Ficus religiosa*) – Its bark is used in preparation of many medicines. It is also used for arresting bleeding.

(20) Arjuna Pathram (Morinda Tinctoria/Terminelia Arjuna) Used for Joint pains, Vata/Pitta/Kapha related, heart diseases, wounds and septic conditions

(21) Arka Pathram (Calotropis Procera) It is used in poisonous bites, wounds and injuries, curing skin diseases, leprosy, tumors, joint pains, etc... It is said that it has 64 varieties of medicinal usage. It is called as a healing herb.

Caution: While usage of these leaves has proven medicinal value, it is suggested to use them only under Medical advice.

Thus, worshiping Lord Ganesha with different varieties of leaves is associated with the belief that these medicinal values will reach the human beings either through air or water apart from providing the required sanctity and spirituality.

EkaVimsHati modAkApriyA

In HarikathaAmruthasaara Sri JaganathaDasaru address Lord Ganesha as EkaVimshatiModakapriya. There is a sampradaya/tradition to offer Lord Ganesha 21 bhakshya (Modaka) and worship with 21 Pathra called Ekavimshati Pathra pooja.

What is the significance of 21 in the worship of Ganesha?
(A logical study)

Ekavimshati is a Sanskrit word meaning # 21 (5+5+5+5+1) which can be arranged as...

- five (5) organs of perception (GnaAnendriya) +
- five (5) organs of action (Karmendriya) +
- five (5) Pancha Praana (Vital energy forces) +
- five (5) basic elements of nature (Pancha Bhootha) +
- the Mind,
- add up to 21;

Viswambhara roopi Paramatma who resides in all these elements is Ganapati Upasana Moorti.

Numerologically, Moon is the ruling planet of number (2) who is known as Mano-kaAraka signifying the mind and is the star lord of Hastha constellation.

Sri Ganesha Chaturthi (Vinayaka Vrata) is celebrated during Bhadrapada Maasa when generally Moon will be transiting in Hastha nakshathra on the day of Chaturthi;

Ganapathi is son of Lord Shiva (Rudra Devaru) who is Mano-abhimani devatha - Mano-niyaamaka the controller of the mind.

Ganapathi (who has visesha Vaayu aavesha) anugraha is very much required to control the wavering mind and keep it focused on Hari Sarvottama - Vaayu Jeevottama;

Astrologically, Hastha nakshathra falls in the zodiac sign Virgo (Kanya Raasi) which also partly houses Uttara-Phalguni nakshathra whose star Lord is Sun representing # (1); Number ONE signifies independence, leadership etc...

Though Sun is known as GrahaAdhihipathi leader of NavaGrahas Lord Ganesha who is Ganapathi the leader of Ganas (GanaAdhipathi) is worshipped before offering pooja/homa to NavaGrahas;

Mercury (Budha) is sign Lord of Virgo (Kanya raasi) who represents # 5 (numerologically) and Buddhi (intelligence);

Combination of 1+5 (Sun+Mercury) gives an astrological yoga called BudhaAditya Yoga resulting in high intelligence and skill. To get rid of vaKra buddhi (perverted intelligence) and to have discriminative intelligence वक्रतुण्ड महाकाय (Lord Ganesha's) anugraha is very much required;

Virgo sign is natural sixth house (5+1=6) in the zodiac starting from Aries. Number (6) also signifies the Ari-Shadvargas viz. Kaama; Krodha; Lobha; Moha; Mada; Maatsarya which are impediments/barriers that cause Vighnas' in the growth and development of mankind and are responsible for all kinds of difficult experiences in our lives. By worshiping Lord Ganesha who is VighnEshwara

one can overcome these negative passions which are our internal enemies.

2+1=3. Number Three represents AUM (OM) in its diagrammatic aspect considered to be primordial. Viswambara roopa of Lord SriHari as Antharyaami (upaasana moorthi) and also having His visesha anugraha Ganapathi (Aakaasa tattva) is said and believed to be an embodiment of OmkaAra (Pranava Swaroopa) which is primordial to all Veda Manthras.

Number three (3) is considered as a highly sacred number that represents the Trinal Lords Brahma, Vishnu, Maheshwara (Shiva) and their energies Saraswathi, Lakshmi and Paarvathi. Known as Trimoorthis (Trinity) they are highly revered in Sanatana Dharma.

Jupiter also known as Bruhaspathi the Deva Guru (divine preceptor) is the ruling planet of number (3) and astrologically he is Vidya kaaraka the significant for Vidya (education).

Jupiter is considered as the largest planet in the solar system.

As abhimaani devatha for Aakaasa Tattva, Ganapathi is an elderly God who is offered obeisance first before commencement of Vidya and whose anugraha is very much required for acquiring Vidya and yathartha jn~aAna

(Hari Sarvottama-Vaayu Jeevottama) and to dispel vipareeta jn~aAna.

Thus, Lord Ganapathi anugraha/blessings are very much required for

- acquiring vidya;
- keeping mind focused/under control;
- acquiring discriminative intelligence;
- developing leadership skills;
- to mitigate vipareeta jnyaana;
- to overcome obstacles/aberrations in the path to realisation;
- to overcome/keep under control the negative passions;
- for hassle-free progress in life;

ವಕ್ರತುಂಡ ಮಹಾಕಾಯ ಕೋಟಿಸೂರ್ಯ ಸಮಪ್ರಭ

ನಿರ್ವಿಘ್ನಂ ಕುರುಮೇ ದೇವ ಸರ್ವಕಾರ್ಯೇಷು ಸರ್ವದಾ

Vakratunda Mahakaaya Suryakoti Samaprabha

Nirvighnam Kuru Mey Deva Sarva Kaaryeshu Sarvada

SYMBOLISM OF LORD GANESHA >>> Pointers

What does it convey?

Generally, we find Lord Ganesha depicted as a dwarf and fatty figure with pot belly, elephant head, large ears, small eyes, long nose, mouse as vehicle etc.

From an artistic angle this figure is most enchanting and blissful. But, behind this artistic symbolism hidden is, a philosophy, a moral, a management principle and a lesson for everybody to learn in life.

Big Head: Simple living and high thinking. It depicts the wisdom, knowledge (intelligence), discrimination, clear planning, and foresightedness which are very much the principles of management.

Big Ears: Listening is an art. A good listener is a good Manager (principle of lend your ear but be discriminative); quality of a good leader.

Small mouth: Talk less and work more. Productivity angle;

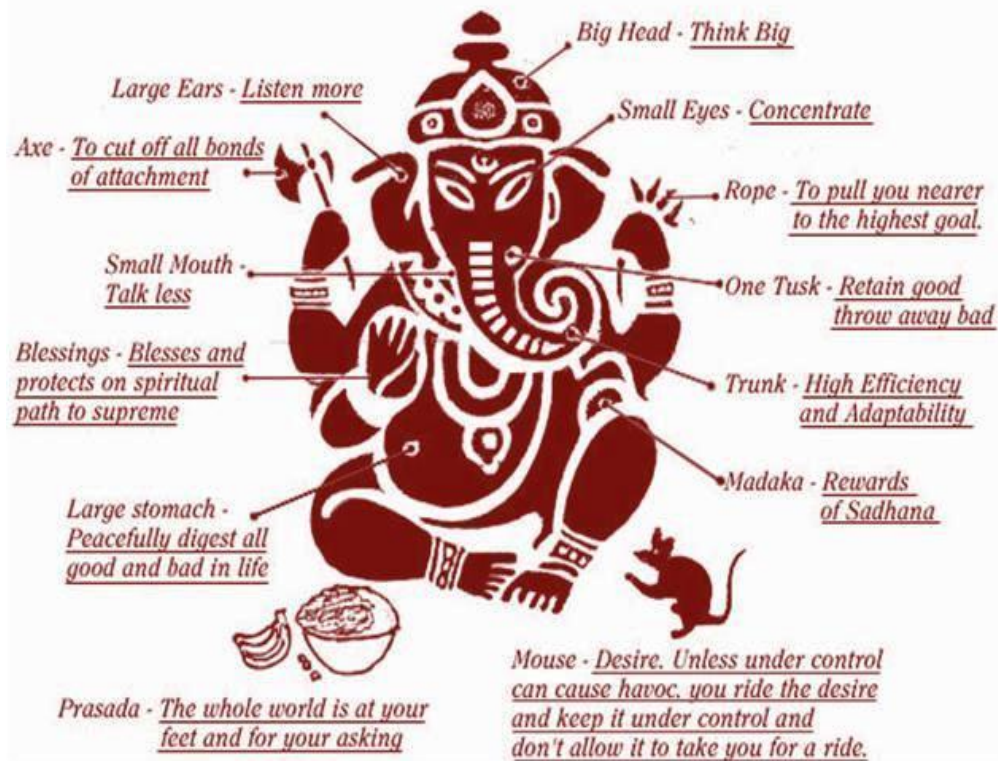
Small eyes: Stay focused; have a bird's view but not a worm's view. Be ever alert and conscious of surroundings.

Long nose and curved trunk: There is no straight path to success. Be flexible and adaptable. Long nose also indicates the reach.

Large Stomach: Ability to digest; Acceptability (accept both good and bad in life). Ganesha's large stomach is a treasure of Vedic knowledge.

Axe in the hand: Exercise proper controls in the path to success.

Ganesha Symbolism



Mouse:

Mouse symbolizes egoism which unless under control can cause havoc. Egoism is nothing but ignorance (darkness). You ride the ego and don't allow it to override you.

Always keep desires under check. All our sufferings in the world are caused by our own ego centric misconception and consequent arrogance characterized by our ever-multiplying demand for wealth and desires.

Ego is the greatest enemy of human beings; one may understand the cosmos but never the ego.

Mouse symbolizes that “nothing is insignificant in this universe”. What is important is, one should know how to utilize them effectively. Don’t ignore the small. Size makes no difference.

Mouse also symbolizes the darkness of night. Mouse can see well in the dark. As Lord Ganesha’s vehicle mouse signifies an object that leads man from darkness to light.

Common-sense and Problem-solving skills:

Using one of his tusks when his quill got broken while scripting Mahabharatha. Commonsense prevails in life.

In fact, with His presence of mind Lord Ganesha is indirectly responsible for the origin of the famous temple of Sri Ranganatha Swamy at Sri Rangam (Tamilnadu) and that of Lord Shiva at Gokarna (Karnataka).

Wisdom:

Treating parents as God (Maathru Devo Bhavah – Pithru Devo Bhavah); He is the one who has shown to the world the significance of parents by taking a circumambulation around his parents Lord Shiva and Goddess Parvathi that bestowed him the position of Ganaadhipathya, Lordship over the Ganas.

Communication:

Communication gap is the distance between the two ears. Lord Ganesha was specially chosen by Lord (Sage)

Vedavyaasa to script the great epic Mahabharatha. With his listening skills, Lord Ganesha could effectively transcript narration given by Lord Vedavyaasa with proper understanding without any communication gap.

Strategic Management and timely decision making:

Lord Ganesha decides to take Pradakshina (circumambulation) around his parents (Lord Shiva & Goddess Parvathi Devi) during the contest with his brother Lord Kaarthikeya. Ultimately, He succeeds with his time management skills and presence of mind. Timely decision making is also visible in the episodes of the origin of Sri Rangam and Gokarna temples.

Adaptability & Opportunities from constraints:

With small feet; pot belly; mouse as vehicle etc... Ganesha never ran away from constraints & obstacles. He adapted well to the circumstances. With his common sense and wisdom, he converted his constraints into opportunities without any ego and went on to become Lord of Ganas (Ganapathi).

Role model:

Elephant shows the path in forest which is full of obstacles and constraints. A good leader is the one who leads by example.

Lord Ganesha is a leader acceptable to all; a leader who is a role model; a path maker; the one who is there when needed by his devotees (Kshipra Prasaadi).

Lord Ganesha signifies the triumph of wisdom over ignorance and of ego-lessness over desires.

Ultimate reward is through saadhana that is Modaka in the hands of Ganesha.

Thus, symbolism of Lord Ganesha is embodiment of wisdom and a visible representation of the highest reality > Hari Sarvottama.

One should properly understand the significance of Lord Ganesha; his symbolism; message it conveys and worship him with proper anusandhana for a hassle-free life and achievement of success in endeavors without obstacles.

TEMPLES OF LORD GANESHA

Prominent among the temples of Lord Sri Ganesha are a cluster of eight temples popularly known as Ashta Vinayaka temples totally dedicated to Lord Ganapati.

These temples are of ancient origin where Lord Vinayaka is believed to have manifested in different cosmic ages. They are...

- Sri Mayureshwar at Moregaon;
- Sri Siddhi Vinayaka at Siddhatek;

- Sri Ballaleshwar at Pali;
- Sri Varada Vinayaka at Mahad;
- Sri Chintamani at Theur;
- Sri Girijaatmaj at Lenyadri;
- Sri Vighneshwar at Ozhar;
- Sri Maha Ganapathi at Ranjangaon;



All these eight temples are located in the state of Maharashtra within a radius of about 100 km from Pune city.

Some of the other prominent temples of Lord Ganesha are....

- Siddhi Vinayaka Temple at Mumbai;
- Chintamani Ganesh Temple at Ujjain;

- Dhundi Ganapathi Temple at Varanasi (Kasi);
- Uchi Pillaiyar Temple (Rock Fort Temple) at Trichy;
- Karpaga Vinayakar Temple (near Karaikudi in Tamil Nadu);
- Madhur Ganapathi Temple at Kasargod in Kerala;
- Gokarna Ganapathi Temple at Gokarna;
- Idagunji Ganapathi Temple near Murudeshwar;
- Anegudda Ganapathi Temple at Kumbhasi (Kundapura);
- Sharavu Ganapathi Temple at Mangalore;
- Sasivekalu and Kadalekalu Ganapathi Temples at Hampi;
- Dodda Ganesha Temple at Bangalore;
- Varasiddhi Vinayaka Temple at Kanipakam (near Chittoor);
- Paathaala Ganapathi Temple at Sri Kalahasthi (Near Tirupathi);
- Saakshi Ganapathi Temple at Srisailam;

While the above list is not exhaustive; there are several other important temples of Lord Ganesha in the states of Orissa, Rajasthan, Gujarat, Bihar, Himachal Pradesh, Goa, Sikkim and Madhya Pradesh.

SyaMantHakopaAkHyaAna

(Sri Bhagavatha Purana -10th Canto)

Legends of Lord Ganesha and the customs & traditions of Ganesha Chaturthi festival is also associated with Lord Sri Krishna.

On one such occasion of Sri Ganesha Chaturthi; Chandra the Moon God's actions with Lord Sri Ganesha were unbecoming with the result Lord Ganesha cursed Moon. Impact of the curse was such that, whoever looks at the Moon will earn ill-repute.

This has resulted in whoever looking at the Moon started facing false allegations and ill-repute. Subsequently the curse was relaxed to "not looking at the Moon only on the day of Bhadrapada Sukla Chaturthi that is on the day of Sri Ganesha Chaturthi".

Incidentally it so happened that during Dwapara Yuga, Lord Sri Krishna also had to face false allegations (delusion) of having stolen (delusion) the precious jewel named Syamanthaka Mani owned by Sathrajit.

In order to wipe out the false allegations (delusion) made against Him and to make true the words of His (Viswabhara) upaAsaka Ganapati, Lord Sri Krishna himself had to personally intervene and search for the precious jewel.

During the course of His hunt for the jewel Lord Sri Krishna had to come across Jambavantha (Ramayana fame) and fight with him.



Finally, Lord Sri Krishna retrieved the jewel from Jambavantha and handed over the same to Sathrajit.

Thus, Lord Sri Krishna got rid of the false allegations (delusion) made against Him and in the process, He also married Jambavathi Devi and also Sathyabhama Devi.

This story of Syamanthaka Mani known as Syamanthakhopaakhyana is from the 10th canto of Sri Madbhagavatha Purana.

Since then it has become a custom that it is compulsorily read on the day of Sri Ganesha Chaturthi festival by everyone.

ಸಿಂಹ: ಪ್ರಸೇನಮವಧೀತ್, ಸಿಂಹೋ ಜಾಂಬವತಾ: ಹತ: |

ಸುಕುಮಾರಕ ಮಾ ರೋದೀ: ತವ ಹ್ಯೇಷ: ಸ್ಯಮಂತಕ: ||

Simha prasenamavadith simho jambhuvatha hathah |

sukumaraka ma rodhihi thava hyesha syamanthakah ||

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः।

सुकुमारक मा रोदीस्तव ह्येष स्यमन्तकः ॥

If one gets Chandra darshana on the day of Bhadrapada Sukla Chaturthi, one should pray Lord Ganesha, read Syamanthakopakhyana (Bhagavata - 10th Canto) and recite the above sloka.



ಸೃಮಂತಕೋಪಾಖ್ಯಾನ

ನೈಮಿಷಾರಣ್ಯದಲ್ಲಿ ಒಮ್ಮೆ ಸೂತಪುರಾಣಿಕರನ್ನು ಶೌನಕಾದಿಗಳು ಗಣಪತಿಯ ಕಥೆಯನ್ನು ಹೇಳಿದಾಗ, ಅವರು ಹೇಳಿದರು - ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣಪರಮಾತ್ಮನೇ ತನಗೆ ಬಂದ ಅಪವಾದವನ್ನು ಪರಿಹರಿಸಿಕೊಳ್ಳಲು ಈ ವ್ರಥವನ್ನು ಮಾಡಿದನೆಂದರು. ಆಗ ಶೌನಕರು ಪ್ರಶ್ನಿಸುತ್ತಾರೆ - ಜಗನ್ನಿಯಾಮಕನಾದ ಶ್ರೀಕೃಷ್ಣನಿಗೆ ಅಪವಾದವೇ? ಅದು ಹೇಗೆ ಸಾಧ್ಯ? ಅದನ್ನು ವಿವರಿಸಿ ಹೇಳಲು ಬಯಸಿದಾಗ ಸೂತರು ಹೇಳುತ್ತಾರೆ - ಭಾದ್ರಪದ ಚತುರ್ಥಿಯಂದು ಶ್ರೀ ಕೃಷ್ಣನು ಚಂದ್ರದರ್ಶನವನ್ನು ಮಾಡಿದ್ದರಿಂದ ಸ್ಯಮಂತಕ ಮಣಿಗಳ್ಳನೆಂಬ ಅಪಖ್ಯಾತಿಗೆ ಗುರಿಯಾದನು.

ಒಮ್ಮೆ ಬ್ರಹ್ಮದೇವರು ಗಣಪತಿಗೆ ಅಣಿಮಾದಿ ಅಷ್ಟಸಿದ್ಧಿಗಳನ್ನೂ ಅನುಗ್ರಹಿಸಿದರು. ಹೀಗೆ ಅನುಗ್ರಹಿತನಾದ ಗಣಪತಿಯು ಸತ್ಯಲೋಕದಿಂದ ಚಂದ್ರಲೋಕಕ್ಕೆ ಬರುತ್ತಿರುವಾಗ ಎಡವಿ ಬಿದ್ದನು. ಇದನ್ನು ನೋಡಿದ ಚಂದ್ರನು ಅಪಹಾಸ್ಯ ಮಾಡುತ್ತಾ ನಕ್ಕನು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಚಂದ್ರನಿಗೆ ತಾನೇ ಅತಿ ಸುಂದರನೆಂಬ ಅಹಂಕಾರವೂ ಕಾರಣವಾಗಿತ್ತು. ಈ ಅಪಹಾಸ್ಯವನ್ನು ನೋಡಿದ ಗಣಪತಿಯು ಕುಪಿತನಾಗಿ ಚಂದ್ರನಿಗೆ ಶಾಪವಿತ್ತನು "ನೀನು ಅತ್ಯಂತ ಸುಂದರನೆಂಬ ಅಹಂಕಾರದಿಂದ ನನಗೆ ಅಪಹಾಸ್ಯ ಮಾಡಿರುವೆ. ಇಂದಿನಿಂದ ನಿನ್ನನ್ನು ಜನರು ನೋಡುವುದೇ ಬೇಡ, ಅಕಸ್ಮಾತ್ ನೋಡಿದರೆ ಅವರಿಗೆ ಸುಳ್ಳು ಅಪವಾದ ಬರಲಿ" ಎಂದು. ಆಗ ತನ್ನ ತಪ್ಪಿಗೆ ಪಶ್ಚಾತ್ತಾಪಗೊಂಡ ಚಂದ್ರನು ಗಣಪತಿಯನ್ನು ಸ್ತುತಿಸಿದನು ...

ಪ್ರಸೀದ ದೇವೇಶ ಜಗನ್ನಿವಾಸ ಗಣೇಶ ಲಂಬೋದರ ವಕ್ರತುಂಡ |

ವಿರಿಂಚಿ ನಾರಾಯಣ ಪೂಜ್ಯಮಾನ ಕ್ಷಮಸ್ವ ಮೇ ಗರ್ವಕೃತಂ ಚ ಹಾಸ್ಯಂ |

ಆಗ ಸಂತುಷ್ಟನಾದ ಗಣಪತಿಯು ತನ್ನ ಶಾಪವನ್ನು ಸಂಕುಚಿತಗೊಳಿಸಿದನು -
“ಯಾರು ಚಂದ್ರನನ್ನು ಗಣಪತಿಯ ದಿನವಾದ ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು
ನೋಡುತ್ತಾರೋ ಅವರಿಗೆ ಮಿಥ್ಯಾಪವಾದ ಬರಲಿ. ಬೇರೆ ದಿನ ನೋಡಲಡ್ಡಿಯಿಲ್ಲ”.

ಅಥವಾ ಭಾದ್ರಪದ ಶುದ್ಧ ದ್ವಿತೀಯದಂದು ಬಿದಿಗೆ ಚಂದ್ರನನ್ನು ನೋಡಿದರೂ ಕೂಡ ಆ
ಅಪವಾದದಿಂದ ಮುಕ್ತಿಯಿದೆ.

ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ಚಂದ್ರನನ್ನು ನೋಡಿದರೆ ಅಪವಾದ ತಪ್ಪದು.
ಆದ್ದರಿಂದ ಅಕಸ್ಮಾತ್ ಚಂದ್ರನನ್ನು ನೋಡಿದರೆ, ಅದರ ಪರಿಹಾರಾರ್ಥವಾಗಿ ಈ
ಶ್ಲೋಕವನ್ನು ಪಠಿಸಿದರೆ , ಅಪವಾದದಿಂದ ಪರಿಹಾರವಾಗುವುದೆಂದು ವರವಿದೆ.

ಪರಮಾತ್ಮನ ಭಕ್ತನಾದ ಸತ್ಯಾಜಿತನು ಒಮ್ಮೆ ಸೂರ್ಯಮಂಡಲಾಂತರ್ಗತನಾದ
ಸೂರ್ಯನಾರಾಯಣನನ್ನು ತಪ್ಪಿಸಿ, ಅವನಿಂದ ಸ್ಯಮಂತಕಮಣಿಯನ್ನು ಪಡೆದನು.
ಸೂರ್ಯನು ಆ ಮಣಿಯನ್ನು ಸತ್ಯಾಜಿತನಿಗೆ ಕರುಣಿಸುವಾಗ ಅಶುಚಿಯಲ್ಲಿ ಇದನ್ನು
ಧರಿಸಿದರೆ ಅದು ಒಲಿಯದೆಂದು ಹೇಳಿದ್ದನು. ಸತ್ಯಾಜಿತನು ವಿಷ್ಣುಭಕ್ತನಾಗಿದ್ದರೂ
ಲೋಭತನವನ್ನು ಬಿಟ್ಟಿರಲಿಲ್ಲ. ಅವನ ಲೋಭತನವನ್ನು ಹೋಗಲಾಡಿಸಲೆಂದೇ ಶ್ರೀ
ಕೃಷ್ಣನು ತನಗೆ ಆ ಸ್ಯಮಂತಕ ಮಣಿ ಬೇಕೆಂದು ಸತ್ಯಾಜಿತನಲ್ಲಿ ಕೇಳಿದಾಗ, ಅವನು
ಅದನ್ನು ಕೊಡದೆ ತನ್ನ ಸಹೋದರನಾದ ಪ್ರಸೇನನಿಗೆ ನೀಡಿದ್ದನು.

ಪ್ರಸೇನನಾದರೋ ತಾನು ಭೇಟಿಯಾಡಲು ಹೋದಾಗ ಅಶುಚಿಯಾಗಿದ್ದಾಗ ಅದನ್ನು
ಧರಿಸಿದ್ದನು. ಆಗ ಒಂದು ಸಿಂಹವು ಪ್ರಸೇನನನ್ನು ಕೊಂದು ಸ್ಯಮಂತಕಮಣಿಯನ್ನು

ಕಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತಿತ್ತು. ಆಗ ದಾರಿಯಲ್ಲಿ ಜಾಂಬವಂತನೆಂಬ ಕರಡಿಯು ಆ ಸಿಂಹವನ್ನು ಕೊಂದು ಮಣಿಯನ್ನು ತನ್ನ ಗುಹೆಯಲ್ಲಿ ಮಗಳ ಉಯ್ಯಾಲೆಯಲ್ಲಿ ಕಟ್ಟಿದನು. ಅಷ್ಟರಲ್ಲಿ ಸತ್ರಾಜಿತನಾದರೋ ತನ್ನ ತಮ್ಮನು ವಾಪಸ್ಸು ಬರದಿರುವುದನ್ನು ನೋಡಿ, ಹಿಂದೆ ಕೃಷ್ಣನು ಸ್ಯಮಂತಕಮಣಿಯನ್ನು ಕೇಳಿದ್ದುದರಿಂದ ಅವನೇ ಈಗ ತನ್ನ ತಮ್ಮನನ್ನು ಕೊಂದು ಅಪಹರಿಸಿದ್ದಾನೆಂದೆ ಎಲ್ಲಾ ಕಡೆ ಪ್ರಚಾರ ಮಾಡಿದನು. ಕೃಷ್ಣನಾದರೋ ಒಮ್ಮೆ ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ಚಂದ್ರದರ್ಶನ ಮಾಡಿದ್ದನು.

ಸರ್ವದೋಷದೂರನಾದ, ಸಕಲರಿಗೂ ನಿಯಾಮಕನಾದ ಪರಮಾತ್ಮನಿಗೆ ಅಪವಾದವೇ? ಇಲ್ಲ. ತಾನೇ ಗಣಪತಿಯ ಮಾತನ್ನು ಸತ್ಯವಾಗಿಸಲು, ಜಗನ್ನಾಟಕ ಸೂತ್ರದಾರಿಯಾದ ತಾನೇ ಲೋಕ ಶಿಕ್ಷನಾರ್ಥ ಅಪವಾದವನ್ನು ಸ್ವೀಕರಿಸಿದನು. ಮತ್ತು ಅದರ ಪರಿಹಾರಕ್ಕಾಗಿ ಸ್ಯಮಂತಕವನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೊರಟನು. ಕಾಡಿನಲ್ಲಿ ಸಿಂಹದಿಂದ ಹತನಾದ ಪ್ರಸೇನನನ್ನೂ, ಕರಡಿಯಿಂದ ಹತವಾದ ಸಿಂಹವನ್ನೂ ನೋಡಿ, ಕರಡಿಯ ಹೆಜ್ಜೆ ಗುರುತು ಹಿಡಿದು ಗುಹೆಯೊಳಗೆ ಪ್ರವೇಶಿಸಿದನು. ಗುಹೆಯಲ್ಲಿ ಜಾಂಬವಂತನ ಮಗಳಾದ ಜಾಂಬವತಿಯು ಆ ತೊಟ್ಟಿಲಲ್ಲಿದ್ದ ಮಗುವಿಗೆ ಹೇಳುತ್ತಿದ್ದಳು

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ಸಿಂಹ: ಪ್ರಸೇನಮವಧೀತ್, ಸಿಂಹೋ ಜಾಂಬವತಾ: ಹತ: |

ಸುಕುಮಾರಕ ಮಾ ರೋದೀ: ತವ ಹ್ಯೇಷ: ಸ್ಯಮಂತಕ: ||

ಅರ್ಥ - ಸಿಂಹವು ಪ್ರಸೇನನನ್ನು ಕೊಂದಿತು, ಸಿಂಹವನ್ನು ಜಾಂಬವಂತನೆಂಬ ಕರಡಿಯು ಸಂಹರಿಸಿತು. ಹೇ ಸುಕುಮಾರ ಅಳಬೇಡ, ಈ ಸ್ಯಮಂತಕಮಣಿಯು ನಿನಗಾಗಿ ಜಾಂಬವಂತನಿಂದ ತರಲಾಗಿದೆ. ಎಂದು ಹಾಡುತ್ತಿದ್ದಳು.

ಗುಹಾಪ್ರವೇಶಿಸಿದ ಕೃಷ್ಣನನ್ನು ನೋಡಿದ ಜಾಂಬವತಿಯು ಜೋರಾಗಿ ಕಿರುಚಿದಳು. ಆಗ ಅಲ್ಲಿಗೆ ಬಂದ ಜಾಂಬವಂತನು ಕೃಷ್ಣನೊಂದಿ ೨೮ ದಿನಗಳ ಕಾಲ ಯುದ್ಧಮಾಡಿದನು. (ತಾನೇ ಹಿಂದೆ ರಾಮಾವತಾರ ಕಾಲದಲ್ಲಿ ಶ್ರೀರಾಮನೊಂದಿಗೆ ಪ್ರಾರ್ಥಿಸಿ ಯುದ್ಧಭಿಕ್ಷೆಯನ್ನು ನೀಡಬೇಕೆಂದು ಕೇಳಿದ್ದನು. ಅದನ್ನು ಶ್ರೀಹರಿಯು ಕೃಷ್ಣಾವತಾರಕಾಲದಲ್ಲಿ ಅನುಗ್ರಹಿಸುವೆನೆಂದಿದ್ದನು.).

ಕೃಷ್ಣನೊಂದಿಗೆ ಅಷ್ಟು ದೀರ್ಘಕಾಲ ಯುದ್ಧ ಮಾಡಿ ಸೋತು ನಿಷ್ವೇಷ್ಟಿತನ್ನದಾಗ ತನ್ನನ್ನು ಸೋಲಿಸಲು ಯಾರಿಗೂ ಸಾಮರ್ಥ್ಯವಿಲ್ಲದಿರುವಾಗ, ಬಹುಶಃ ಇವನು ರಾಮಚಂದ್ರನೋ ಎಂಬ ಅನುಮಾನ ಬಂದು, ರಾಮಸ್ಮರಣೆ ಮಾಡಲು, ಆಗ ಶ್ರೀಕೃಷ್ಣನಲ್ಲಿಯೇ ರಾಮಚಂದ್ರನನ್ನು ಕಂಡು, ತನ್ನ ತಪ್ಪಿನ ಅರಿವಾಗಿ ಪ್ರಾಯಶ್ಚಿತ್ತಕ್ಕಾಗಿ ತನ್ನ ಮಗಳಾದ ಜಾಂಬವತೀದೇವಿಯನ್ನು ಮತ್ತು ಸ್ಯಮಂತಕಮಣಿಯನ್ನೂ ಕೊಟ್ಟು ಕಳಿಸಿದನು.

ಶ್ರೀಕೃಷ್ಣನು ಹಿಂತಿರುಗಿ, ನಂತರ ಯಾದವರ ಸಭೆಯಲ್ಲಿ ಸತ್ರಾಜಿತನಿಗೆ ಸಕಲ ವೃತ್ತಾಂತವನ್ನೂ ತಿಳಿಸಿ, ಸ್ಯಮಂತಕಮಣಿಯನ್ನೂ ಹಿಂತಿರುಗಿಸಿದನು. ವೃಥಾ ಅಪವಾದವನ್ನು ಶ್ರೀಕೃಷ್ಣನ ಮೇಲೆ ಮಾಡಿದ್ದರಿಂದ ನೊಂದು, ತನ್ನ ಪಾಪವನ್ನು ಕಳೆಯುವ ಸಲುವಾಗಿ ತನ್ನ ಪುತ್ರಿಯಾದ, ಸಾಕ್ಷಾತ್ ಭೂದೇವಿಯ ಅವತಾರಳಾದ ಸತ್ಯಭಾಮೆಯನ್ನು ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಿದನು.

Sri Krishnaarpanamasthu

Sri GanapatiAnthargatha - MukhyPranaAnthargatha

Sri ViswaroopaViswambharayaNamaha



SanKata NaAShana GanesHa StotHram

(ಸಂಕಟ ನಾಶನ ಗಣೇಶ ಸ್ತೋತ್ರಂ - ಸಂಕಟನಾಶನ ಗಣೇಶ ಸ್ತೋತ್ರಂ)

ಈ ಸ್ತೋತ್ರದ ಹೆಸರೇ ಹೇಳುವಂತೆ ಇದನ್ನು ಪಠಿಸಿದರೆ ಎಲ್ಲ ಸಂಕಷ್ಟಗಳು ನಾಶವಾಗುತ್ತದೆ ಎಂಬ ನಂಬಿಕೆ. ಇದರಲ್ಲಿ ಗಣಪತಿಯ ೧೨ ನಾಮಗಳಿವೆ. ಆದ್ದರಿಂದ ಇದನ್ನು ಗಣೇಶ ದ್ವಾದಶ ನಾಮಸ್ತೋತ್ರ ಎಂದೂ ಕರೆಯುತ್ತಾರೆ.

ಓಂ ಪ್ರಣಮ್ಯ ಶಿರಸಾ ದೇವಂ ಗೌರೀಪುತ್ರಂ ವಿನಾಯಕಮ್
ಭಕ್ತಾವಾಸಂ ಸ್ಮರೇನಿತ್ಯಂ ಆಯುಶ್ಕಾಮಾರ್ಥ ಸಿದ್ಧಯೇ 1
ಪ್ರಥಮಂ ವಕ್ರತುಂಡಂ ಚ ಏಕದಂತಂ ದ್ವಿತೀಯಕಂ
ತೃತೀಯಂ ಕೃಷ್ಣಪಿಙ್ಗಾಕ್ಷಂ ಗಜವಕ್ತ್ರಂ ಚತುರ್ಥಕಮ್ 2

లంబోదరం పంచమం చ షష్ఠం చిరటమేవ చ
 సప్తమం విష్ణురాజేంద్రం ధూమ్రవర్ణం తథాష్టమమ్ 3
 నవమం ఫాలచంద్రం చ దశమం తు వినాయకమ్
 ఏకాదశం గణపతిం ద్వాదశం తు గజాననమ్ 4
 ద్వాదశ్యేతాని నామాని త్రిసంధ్యం యః పఠేన్నరః
 న చ విష్ణుభయం తస్య సర్వసిద్ధి కరః ప్రభో 5
 విద్యాధి లభతే విద్యాం ధర్మాధి లభతే ధనమ్
 పుత్రాధి లభతే పుత్రాన్ మోక్షాధి లభతే గతిమ్ 6
 జపేద్గణపతి స్తోత్రం షడ్విమర్శయేః ఫలం లభేత్
 సంవత్సరేణ సిద్ధిం చ లభతే నాత్ర సంశయః 7
 అష్టేభ్యో బ్రాహ్మణేభ్యశ్చ లిఖిత్వా యః సమర్పయేత్
 తస్య విద్యా భవేత్సర్వా గణేశస్య ప్రసాదతః 8
 ఇతి శ్రీ నారద పురాణే సంకట నాశనం గణేశ స్తోత్రం సంపూర్ణం

సంకటనాశన గణేశ స్తోత్రం

నారద ఉవాచ.....

ప్రణమ్య శిరసా దేవం గౌరీపుత్రం వినాయకమ్ |
 భక్తావాసం స్మరేనిత్యం ఆయుష్కామార్థసిద్ధయే || ౧ ||
 ప్రథమం వక్రతుండం చ ఏకదంతం ద్వితీయకమ్ |
 తృతీయం కృష్ణపింగాక్షం గజవక్త్రం చతుర్థకమ్ || ౨ ||
 లంబోదరం పంచమం చ షష్ఠం చిరటమేవ చ |
 సప్తమం విష్ణురాజేంద్రం ధూమ్రవర్ణం తథాష్టమమ్ || ౩ ||
 నవమం ఫాలచంద్రం చ దశమం తు వినాయకమ్ |

ఏకాదశం గణపతిం ద్వాదశం తు గజాననమ్ || ౪ ||
 ద్వాదశైతాని నామాని త్రిసంధ్యం యః పఠేన్నరః |
 న చ విఘ్నభయం తస్య సర్వసిద్ధికరః ప్రభుః || ౫ ||
 విద్యార్థీ లభతే విద్యాం ధనార్థీ లభతే ధనమ్ |
 పుత్రార్థీ లభతే పుత్రాన్మౌక్షార్థీ లభతే గతిమ్ || ౬ ||
 జపేద్గణపతిస్తోత్రం షడ్భిర్మాసైః ఫలం లభేత్ |
 సంవత్సరేణ సిద్ధిం చ లభతే నాత్ర సంశయః || ౭ ||
 అష్టేభ్యో బ్రాహ్మణేభ్యశ్చ లిఖిత్వా యః సమర్పయేత్ |
 తస్య విద్యా భవత్సర్వా గణేశస్య ప్రసాదతః || ౮ |

సంకటనాశనం గణేశస్తోత్రం

శ్రీగణేశాయ నమః | నారద ఉవాచ |
 ప్రణమ్య శిరసా దేవం గౌరీపుత్రం వినాయకమ్ |
 భక్తావాసం స్మరేన్నిత్యమానుఃకామార్థసిద్ధయే || ౧ ||
 ప్రథమం వక్రతుండం చ ఒకదంతం ద్వితీయకమ్ |
 తృతీయం కృష్ణపిఙ్గాక్షం గజవక్త్రం చతుర్థకమ్ || ౨ ||
 లంబోదరం పంచమం చ షష్ఠం వికటమేవ చ |
 సప్తమం విఘ్నరాజేంద్రం ధూమ్రవర్ణం తథాష్టమమ్ || ౩ ||
 నవమం భాలచంద్రం చ దశమం తు వినాయకమ్ |
 ఒకాదశం గణపతిం ద్వాదశం తు గజాననమ్ || ౪ ||
 ద్వాదశైతాని నామాని త్రిసంధ్యం యః పఠేన్నరః |
 న చ విఘ్నభయం తస్య సర్వసిద్ధికరః ప్రభుః || ౫ ||
 విద్యార్థీ లభతే విద్యాం ధనార్థీ లభతే ధనమ్ |

ಪುತ್ರಾರ್ಥಿ ಲಭತೇ ಪುತ್ರಾನ್ಮೋಕ್ಷಾರ್ಥಿ ಲಭತೇ ಗತಿಮ್ || ೬ ||
ಜಪೇದ್ಗಣಪತಿस्तೋತ್ರಂ ಷಡ್ಭಿರ್ಮಾಸೈಃ ಫಲಂ ಲಭೇತ್ |
ಸಂವತ್ಸರೇಣ ಸಿದ್ಧಿಂ ಚ ಲಭತೇ ನಾತ್ರ ಸಂಶಯಃ || ೭ ||
ಅಷ್ಟಭ್ಯೋ ಬ್ರಾಹ್ಮಣೇಭ್ಯಶ್ಚ ಲಿಖಿತ್ವಾ ಯಃ ಸಮರ್ಪಯೇತ್ |
ತಸ್ಯ ವಿದ್ಯಾ ಭವೇತ್ಸರ್ವಾ ಗಣೇಶಸ್ಯ ಪ್ರಸಾದತಃ || ೮ ||
|| ಇತಿ ಶ್ರೀನಾರದಪುರಾಣೇ ಸಂಕಟನಾಶನಂ ಗಣೇಶಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ||

GaNesha ShodasaNama StHothram

ಸುಮುಖಶ್ಚೈಕದಂತಶ್ಚ ಕಪಿಲೋ ಗಜಕರ್ಣಕಃ |
ಲಂಬೋದರಶ್ಚ ವಿಕಟೋ ವಿಘ್ನರಾಜೋ ಗಣಾಧಿಪಃ || 1 ||
ಧೂಮ್ರ ಕೇತುಃ ಗಣಾಧ್ಯಕ್ಷೋ ಫಾಲಚಂದ್ರೋ ಗಜಾನನಃ |
ವಕ್ರತುಂಡ ಶ್ಶೂರ್ಪಕರ್ಣೋ ಹೇರಂಬಃ ಸ್ಕಂದಪೂರ್ವಜಃ || 2 ||
ಷೋಡಶೈತಾನಿ ನಾಮಾನಿ ಯಃ ಪಠೇತ್ ಶೃಣು ಯಾದಪಿ |
ವಿದ್ಯಾರಂಭೇ ವಿವಾಹೇ ಚ ಪ್ರವೇಶೇ ನಿರ್ಗಮೇ ತಥಾ |
ಸಂಗ್ರಾಮೇ ಸರ್ವ ಕಾರ್ಯೇಷು ವಿಘ್ನಸ್ತಸ್ಯ ನ ಜಾಯತೇ || 3 ||

ಸುಮುಖಶ್ಚೈಕದಂತಶ್ಚ ಕಪಿಲೋ ಗಜಕರ್ಣಕಃ |
ಲಂಬೋದರಶ್ಚ ವಿಕಟೋ ವಿಘ್ನರಾಜೋ ಗಣಾಧಿಪಃ || 1 ||
ಧೂಮ್ರ ಕೇತುಃ ಗಣಾಧ್ಯಕ್ಷೋ ಫಾಲಚಂದ್ರೋ ಗಜಾನನಃ |
ವಕ್ರತುಂಡ ಶ್ಶೂರ್ಪಕರ್ಣೋ ಹೇರಂಬಃ ಸ್ಕಂದಪೂರ್ವಜಃ || 2 ||
ಷೋಡಶೈತಾನಿ ನಾಮಾನಿ ಯಃ ಪಠೇತ್ ಶೃಣು ಯಾದಪಿ |
ವಿದ್ಯಾರಂಭೇ ವಿವಾಹೇ ಚ ಪ್ರವೇಶೇ ನಿರ್ಗಮೇ ತಥಾ |
ಸಂಗ್ರಾಮೇ ಸರ್ವ ಕಾರ್ಯೇಷು ವಿಘ್ನಸ್ತಸ್ಯ ನ ಜಾಯತೇ || 3 ||

సుముఖశ్చైకదంతశ్చ కపిలో గజకర్ణకః |
లంబోదరశ్చ వికటో విఘ్నరాజో గణాధిపః || 1 ||

ధూమ్ర కేతుః గణాధ్యక్షో ఫాలచంద్రో గజాననః |
వక్రతుండ శూర్పకర్ణో హేరంబః స్కందపూర్వజః || 2 ||

షోడశైతాని నామాని యః పఠేత్ శృణు యాదపి |
విద్యారంభే వివాహే చ ప్రవేశే నిర్గమే తథా |
సంగ్రామే సర్వ కార్యేషు విఘ్నస్తస్య న జాయతే || 3 ||

" శ్రీ విఘ్నేశ్వర స్తుతి "

(రచన : శ్రీ పురందరదాసరు)

ఁపదేశ గురుగళు : శ్రీ వ్యాసరాజ గురుసావభౌమరు

రాగ : సౌరాష్ట్ర తాళ : త్రిపుట

శరణు శరణు || పల్లవి ||

శరణు శరణు సురేంద్ర వందిత |

శరణు మునిగణ సేవిత |

శరణు పావతి తనయ మూరుతి |

శరణు సిద్ధి వినాయక || అ. ప ||

నిటిల నేత్రన దేవి సుతను |

నాగ భూషణ ప్రియనే |

ತಟಿಲ್ಲತಾಂಕಿತ ಕೋಮಲಾಂಗನ |

ಕರ್ಣ ಕುಂಡಲ ಧಾರನೆ || ಚರಣ ||

ಬಟ್ಟ ಮುತ್ತಿನ ಹಾರ ಪದಕನೆ |

ಬಾಹು ಹಸ್ತ ಚತುಷ್ಟನೆ |

ಇಟ್ಟ ತೊಗಡಿಯ ಹೇಮ ಕಂಕಣ |

ಪಾಶಾಂಕುಶಧಾರನೆ || ಚರಣ ||

ಕುಕ್ಷಿ ಮಹ ಲಂಬೋದರನೆ |

ಇಕ್ಷುಚಾಪನ ಗೆಲಿದನೆ |

ವಾಹನನಾದ ಪುರಂದರವಿಠಲನ್ನ ನಿಜ ದಾಸರ || ಚರಣ ||

ವಿವರಣೆ :

ಸುರೇಂದ್ರ ವಂದಿತ = ಇಂದ್ರಾದಿ ಸಮತ ದೇವತೆಗಳಿಂದ ವಂದಿತನಾದ;

ನಿಟಲ ನೇತ್ರನು = ತ್ರಿನೇತ್ರನಾದ ವಿರೂಪಾಕ್ಷನಾಮಕ ಮಹರುದ್ರದೇವರು;

ದೇವಿ ಸುತನೆ = ಶ್ರೀ ರುದ್ರದೇವರ ಪತ್ನಿಯಾದ ಶ್ರೀ ಪಾರ್ವತೀ. ಪಾರ್ವತೀ
ಪರಮೇಶ್ವರರ ಪುತ್ರನೇ ಗಣನಾಥನು.

ತಟಿಲ್ಲತಾಂಕಿತ = ಮಿಂಚಿನ ಬಳ್ಳಿಯಂತೆ ಪ್ರಕಾಶಮಾನವಾದ ಮನೋಹರ
ಶಾರೀರವುಳ್ಳವನು.

ಬಟ್ಟ ಮುತ್ತಿನ ಹಾರ ಪದಕನೆ = ಪರಿಶುದ್ಧವಾದ ಮುತ್ತಿನ ಹಾರ ಪದಕಗಳಿಂದ
ಅಲಂಕೃತನಾದವ

ಪಾಶ ಅಂಕುಶ ಧಾರನೆ = ಕಟ್ಟು ಹಗ್ಗ, ಆನೆಯನ್ನು ನಿಯಂತ್ರಿಸುವ ಅಂಕುಶ - ಇವುಗಳನ್ನು
ಹಸ್ತದಲ್ಲಿ ಧರಿಸಿದ್ದಾನೆ.

ಸಜ್ಜನರಿಗೆ ಅಡಿಗಡಿಗೆ ಒದಗುವ ವಿಷ್ಣು ಪರಂಪರೆಯನ್ನು ಖಂಡಿಸಲು " ಪಾಶದ ಸಂಕೇತ " ವಾದರೆ; ವಿಷ್ಣುಗಳೆಂಬ ಮದ ಗಜಗಳನ್ನು ನಿಯಂತ್ರಿಸಲು " ಅಂಕುಶ " ಸಂಕೇತವಾಗಿದೆ.

ಕುಕ್ಷಿ ಮಹಲಂಬೋದರನೆ = ದೊಡ್ಡ ಹೊಟ್ಟೆಯುಳ್ಳವನು. ಗಣಪತಿಯು ಆಕಾಶಕ್ಕೆ ಅಭಿಮಾನಿಯು. ನಾಭಿ ಪ್ರದೇಶದಲ್ಲಿರುವ ಷಡ್ವಳಯುಕ್ತವಾದ ಕಮಲದಲ್ಲಿದ್ದು; ನಭಸ್ಥಿತನಾದ ಶ್ರೀ ವಿಶ್ವಂಭರನನ್ನು ಉಪಾಸಿಸುತ್ತಾ ಇರುವ ಗಣನಾಥನಿಗೆ " ಲಂಬೋದರ " ಯೆಂದು ಹೆಸರು.

ಇಕ್ಷುಚಾಪ = ಕಬ್ಬನ್ನು ಬಿಲ್ಲನ್ನಾಗಿ ಹಿಡಿದಿರುವ ಮನ್ಮಥ; ಮನ್ಮಥನನ್ನು ಜಯಿಸಿದ ಜಿತೇಂದ್ರಿಯನು ಗಣಪನು!!

" ಶ್ರೀ ವಿಘ್ನೇಶ್ವರ ಸ್ತುತಿ "

ರಚನೆ : ಶ್ರೀ ಪುರಂದರದಾಸರು

ಉಪದೇಶ ಗುರುಗುಢ : ಶ್ರೀ ವ್ಯಾಸರಾಜ ಗುರುಸಾರ್ವಭೌಮರು

ರಾಗ : ಸೌರಾಷ್ಟ್ರ ತಾಳ : ತ್ರಿಪುಟ

ಶರಣು ಶರಣು ॥ ಪಲ್ಲವಿ ॥

ಶರಣು ಶರಣು ಸುರೇಂದ್ರ ವಂದಿತ ।

ಶರಣು ಮುನಿಗಣ ಸೇವಿತ ।

ಶರಣು ಪಾರ್ವತಿ ತನಯ ಮೂರುತಿ ।

ಶರಣು ಸಿದ್ಧಿ ವಿನಾಯಕ ॥ ಅ.ಪ ॥

ನಿಟಿಲ ನೇತ್ರನ ದೇವಿ ಸುತನು ।

ನಾಗ ಭೂಷಣ ಪ್ರಿಯನೇ ।

ತಟಿಲ್ಲತಾಂಕಿತ ಕೊಮಲಾಂಗನ ।

ಕರ್ಣ ಕುಂಡಲ ಧಾರನೇ ॥ ಚರಣ ॥

बट्ट मुत्तिन हार पदकने ।

बाहु हस्त चतुष्टने ।

इष्ट तोगडिय हेम कंकण ।

पाशांकुशधारने ॥ चरण ॥

कुक्षि मह लंबोदरने ।

इक्षुचापन गेलिदने ।

वाहननाद पुरंदरविठ्ठलन्न निज दासर ॥ चरण ॥

"శ్రీ విఘ్నేశ్వర స్తుతి"

రచనె : శ్రీ పురందరదాసరు

ఉపదేశ గురుగళు : శ్రీ వ్యాసరాజ గురుసార్వభౌమరు

రాగ : సౌరాష్ట్ర తాళ : త్రిపుట

శరణు శరణు ॥ పల్లవి ॥

శరణు శరణు సురేంద్ర వందిత ।

శరణు మునిగణ సేవిత ।

శరణు పార్వతి తనయ మూర్తి ।

శరణు సిద్ధి వినాయక ॥ అ. ప ॥

నిటిల నేత్రన దేవి సుతను ।

నాగ భూషణ ప్రియనే ।

తటిల్లతాంకిత కోమలాంగన ।

కర్ణ కుండల ధారనె ॥ చరణ ॥

బట్ట ముత్తిన హార పదకనె ।

బాహు హస్త చతుష్టనె ।

ಇಟ್ಟ ತೊಗಡಿಯ ಹೆಮ ಕಂಕಣ |
ಪಾಶಾಂಕುಶಧಾರನೇ || ಚರಣ ||
ಕುಕ್ಷಿ ಮಹಾ ಲಂಬೋದರನೇ |
ಇಕ್ಷುಚಾಪನ ಗೆಲಿದನೇ |
ವಾಹನನಾದ ಪುರಂದರವಿಠಲನ್ನು ನಿಜ ದಾಸರ || ಚರಣ ||

Sri VighnEshwara StOtra Sandhi

(Sri HarikathaAmruthaSara antargata)
composed by Sri JagnnathaDasaru

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗಳ ಕರುಣದಿಂದಾಪನಿತು ಪೇಳುವೆ
ಪರಮ ಭಗವದ್ ಭಕ್ತರಿದನಾದರದಿ ಕೇಳುವುದು ||

ಶ್ರೀಶನಂಘ್ರಿಸರೋಜಭೃಂಗ ಮಹೇಶಸಂಭವ ಮನ್ಮನದೊಳು
ಪ್ರಕಾಶಿಸನುದಿನ ಪ್ರಾರ್ಥಿಸುವೆ ಪ್ರೇಮಾತಿಶಯದಿಂದ
ನೀ ಸಲಹು ಸಜ್ಜನರ ವೇದ ವ್ಯಾಸ ಕರುಣಾಪಾತ್ರ
ಮಹದಾಕಾಶಪತಿ ಕರುಣಾಳು ಕೈಪಿಡಿದೆಮ್ಮನುದ್ದರಿಸು ||೧||

ಏಕದಂತ ಇಭೇಂದ್ರಮುಖ ಚಾಮೀಕರಕೃತಭೂಷಣಾಂಗ
ಕೃಪಾಕಟಾಕ್ಷದಿ ನೋಡು ವಿಜ್ಞಾಪಿಸುವೆನಿನಿತೆಂದು
ನೋಕನೀಯನ ತುತಿಸುತಿಪ್ಪ ವಿವೇಕಿಗಳ ಸಹವಾಸ ಸುಖಗಳ
ನೀ ಕರುಣಿಸುವುದೆಮಗೆ ಸಂತತ ಪರಮಕರುಣಾಳು ||೨||

ವಿಘ್ನರಾಜನೆ ದುರ್ವಿಷಯದೊಳು ಮಗ್ನವಾಗಿಹ ಮನವ ಮಹದೋ ಷಘ್ನ
ನಂಘ್ರಿಸರೋಜಯುಗಳದಿ ಭಕ್ತಿಪೂರ್ವಕದಿ

ಲಗ್ನವಾಗಲಿ ನಿತ್ಯಾನರಕಭಯಾಗ್ನಿಗಳಿಗಾನಂಜೆ ಗುರುವರ ಭಗ್ನಗೈಸೆನ್ನವಗುಣಗಳನು
ಪ್ರತಿದಿವಸದಲ್ಲಿದೆ ||೩||

ಧನಪ ವಿಷ್ಣುಕೇನ ವೈದ್ಯಾಶ್ವಿನಿಗಳಿಗೆ ಸರಿಯೆನಿಪ ಷಣ್ಮುಖನನುಜ
ಶೇಷಶತಸ್ಥದೇವೋತ್ತಮ ವಿಯದ್ಧಂಗಾ|
ವಿನುತ ವಿಶ್ವೋಪಾಸಕನೆ ಸನ್ಮನದಿ ವಿಜ್ಞಾಪಿಸುವೆ
ಲಕುಮೀವನಿತೆಯರಸನ ಭಕ್ತಿಜ್ಞಾನವ ಕೊಟ್ಟು ಸಲಹುವುದು ||೪||

ಚಾರುದೇವಾಷ್ಟಾಯನೇನಿಸಿ ಅವತಾರಮಾಡಿದೆ ರುಕ್ಮಿಣೀಯಲಿ
ಗೌರಿಯರಸನ ವರದಿ ಉದ್ಧಟರಾದ ರಾಕ್ಷಸರ|
ಶೌರಿಯಾಜ್ಞದಿ ಸಂಹರಿಸಿ ಭೂಭಾರವಿಳುಹಿದ ಕರುಣಿ
ತ್ವತ್ಪಾ ದಾರವಿಂದಕೆ ನಮಿಪೆ ಕರುಣಿಪುದೆಮಗೆ ಸನ್ಮತಿಯ||೫||

ಶೂರ್ಪಕರ್ಣ ವಿರಾಜಿತೇಂದುವ ದರ್ಪಹರ ಉದಿತಾರ್ಕ ಸನ್ನಿಭ
ಸರ್ಪವರ ಕಟಿಸೂತ್ರ ವೈಕೃತಗಾತ್ರ ಸುಚರಿತ್ರ|
ಸ್ವರ್ಪಿತಾಂಕುಶಪಾಶಕರ ಖಳ ದರ್ಪಭಂಜನ ಕರ್ಮಸಾಕ್ಷಿಗ
ತರ್ಪಕನು ನೀನಾಗಿ ತೃಪ್ತಿಯ ಬಡಿಸು ಸಜ್ಜನರ ||೬||

ಖೇಶಪರಮಸುಭಕ್ತಿಪೂರ್ವಕ ವ್ಯಾಸಕೃತಗ್ರಂಥಗಳನರಿತು
ಪ್ರಯಾಸವಿಲ್ಲದೆ ಬರೆದು ವಿಸ್ತರಿಸಿದೆಯೊ ಲೋಕದೊಳು|
ಪಾಶಪಾಣಿಯ ಪ್ರಾರ್ಥಿಸುವೆನುಪದೇಶಿಸೆನಗದರರ್ಥಗಳ
ಕರುಣಾಸಮುದ್ರ ಕೃಪಾಕಟಾಕ್ಷದಿ ನೋಡಿ ಪ್ರತಿದಿನದಿ||೭||

ಶ್ರೀಶನತಿನಿರ್ಮಲಸುನಾಭೀದೇಶವಸ್ಥಿತ ರಕ್ತಶೃಂಗಗ
ದಾಸುಶೋಭಿತಗಾತ್ರ ಲೋಕಪವಿತ್ರ ಸುರಮಿತ್ರ|
ಮೂಷಕಾಸುರ ವಾಹನ ಪ್ರಾಣಾವೇಶಯುತ ಪ್ರಖ್ಯಾತ
ಪ್ರಭು ಪೂರೈಸು ಭಕ್ತರು ಬೇಡಿದಿಷ್ಟಾರ್ಥಗಳ ಪ್ರತಿ ದಿನದಿ||೮||

ಶಂಕರಾತ್ಮಜ ದೈತ್ಯರಿಗತಿಭಯಂಕರಗತಿಗಳೀಯಲೋಸುಗ ಸಂಕಟಚತುರ್ಥಿಗನೆನಿಸಿ
ಅಹಿತಾರ್ಥಗಳ ಕೊಟ್ಟು|
ಮಂಕುಗಳ ಮೋಹಿಸುವೆ ಚಕ್ರಧರಾಂಕಿತನೆ ದಿನದಿನದಿ
ತ್ವತ್ವದ ಪಂಕಜಗಳಿಗೆ ಎರಗಿ ಬಿನ್ನಯಿಸುವೆನು ಪಾಲಿಪುದು||೯||

ಸಿದ್ಧವಿದ್ಯಾಧರಗಣಸಮಾ ರಾಧ್ಯ ಚರಣಸರೋಜ
ಸರ್ವಸುಸಿದ್ಧಿದಾಯಕ ಶೀಘ್ರದಿಂದಾಲಿಪುದು ಬಿನ್ನಪವ|
ಬುದ್ಧಿವಿದ್ಯಾಜ್ಞಾನಬಲ ಪರಿಶುದ್ಧಭಕ್ತಿವಿರಕ್ತಿನಿರುತನ
ವದ್ಯನ ಸ್ಮೃತಿಲೀಲೆಗಳ ಸುಸ್ತವನ ವದನದಲಿ ||೧೦||

ರಕ್ತವಾಸದ್ವಯವಿಭೂಷಣ ಉಕ್ತಿಲಾಲಿಸು ಪರಮ
ಭಗವದ್ಭಕ್ತವರ ಭವ್ಯಾತ್ಮ ಭಾಗವತಾದಿಶಾಸ್ತ್ರದಲಿ|
ಸತ್ತವಾಗಲಿ ಮನವು ವಿಷಯ ವಿರಕ್ತಿ ಪಾಲಿಸು ವಿದ್ವದಾದ್ಯ ವಿಮುಕ್ತನೆಂದೆನಿಸೆನ್ನ
ಭವಭಯದಿಂದ ಕರುಣದಲಿ ||೧೧||

ಶುಕ್ರಶಿಷ್ಯರ ಸಂಹರಿಪುದಕೆ ಶಕ್ರ ನಿನ್ನನು ಪೂಜಿಸಿದನು
ಉರುಕ್ರಮ ಶ್ರೀರಾಮಚಂದ್ರನು ಸೇತುಮುಖದಲ್ಲ|
ಚಕ್ರವರ್ತಿ ಧರ್ಮರಾಜನು ಚಕ್ರಪಾಣಿಯ ನುಡಿಗೆ ಭಜಿಸಿದ
ವಕ್ರತುಂಡನೆ ನಿನ್ನೊಳಿಂತುಂಟೋ ಈಶನನುಗ್ರಹವು||೧೨||

ಕೌರವೇಂದ್ರನು ನಿನ್ನ ಭಜಿಸದ ಕಾರಣದಿ ನಿಜಕುಲಸಹಿತ
ಸಂಹಾರವೈದಿದ ಗುರುವರ ವೃಕೋದರನ ಗದೆಯಿಂದ|
ತಾರಕಾಂತಕನನುಜ ಎನ್ನ ಶರೀರದೊಳು ನೀನಿಂತು ಧರ್ಮ
ಪ್ರೇರಕನು ನೀನಾಗಿ ಸಂತೈಸೆನ್ನ ಕರುಣದಲಿ||೧೩||

ಏಕವಿಂಶತಿ ಮೋದಕಪ್ರಿಯ ಮೂಕರನು ವಾಗ್ಮಿಗಳ ಮಾಳ್ವ
ಕೃಪಾಕರೇಶ ಕೃತಜ್ಞ ಕಾಮದ ಕಾಯೊ ಕೈವಿಡಿದು|
ಲೇಖಕಾಗ್ರಣಿ ಮನ್ಮನದ ದುರ್ವ್ಯಾಕುಲವ ಪರಿಹರಿಸು ದಯದಿ ಪಿನಾಕಿಭಾರ್ಯಾತನುಜ
ಮೃದ್ಭವ ಪ್ರಾರ್ಥಿಸುವೆ ನಿನ್ನ||೧೪||

ನಿತ್ಯಮಂಗಲಚರಿತ ಜಗದುತ್ಪತ್ತಿಸ್ಥಿತಿಲಯನಿಯಮನ
ಜ್ಞಾನತ್ರಯಪ್ರದ ಬಣ್ಣೋಚಕ ಸುಮನಸಾಸುರರ |
ಚಿತ್ತವೃತ್ತಿಗಳಂತೆ ನಡೆವ ಪ್ರಮತ್ತನಲ್ಲ ಸುಹೃಜ್ಞನಾಪ್ತನ
ನಿತ್ಯದಲಿ ನೆನೆನೆಂದು ಸುಖಿಸುವ ಭಾಗ್ಯ ಕರುಣಿಪುದು||೧೫||

ಪಂಚಭೇದಜ್ಞಾನವರುಪು ವಿರಿಂಚಿಜನಕನ ತೋರು ಮನದಲಿ
ವಾಂಛಿತಪ್ರದ ಒಲುಮೆಯಿಂದಲಿ ದಾಸನೆಂದರಿದು|
ಪಂಚವಕ್ತ್ರನ ತನಯ ಭವದೊಳು ವಂಚಿಸದೆ ಸಂತಯಿಸು ವಿಷಯದಿ ಸಂಚರಿಸಂದದಲಿ
ಮಾಡು ಮನಾದಿಕರಣಗಳ||೧೬||

ಏನು ಬೇಡುವುದಿಲ್ಲ ನಿನ್ನ ಕುಯೋನಿಗಳು ಬರಲಂಜೆ ಲಕ್ಷ್ಮೀ
ಪ್ರಾಣಪತಿತತ್ವೇಶರಿಂದೊಡಗೂಡಿ ಗುಣಕಾರ್ಯ|
ತಾನೆ ಮಾಡುವನೆಂಬ ಈ ಸುಜ್ಞಾನವೆ ಕರುಣಿಸುವುದೆಮಗೆ
ಮಹಾನುಭಾವ ಮುಹುರ್ಮುಹು ಪ್ರಾರ್ಥಿಸುವೆನಿನಿತೆಂದು||೧೭||

ನಮೋ ನಮೋ ಗುರುವರ್ಯ ವಿಬುಧೋತ್ತಮ ವಿವರ್ಜಿತನಿದ್ರಕಲ್ಪ
ದ್ರುಮನೇನಿಪೆ ಭಜಕರಿಗೆ ಬಹುಗುಣಭರಿತ ಶುಭಚರಿತ|
ಉಮೆಯ ನಂದನ ಪರಿಹರಿಸಹಂ ಮಮತೆ ಬುದ್ಧ್ಯಾ ದಿಂದ್ರಿಯ
ಗಳಾ ಕ್ರಮಿಸಿ ದಣಿಸುತಲಿಹವು ಭವದೊಳಗಾವಕಾಲದಲಿ ||೧೮||

ಜಯಜಯತು ವಿಘ್ನೇಶ ತಾಪ ತ್ರಯವಿನಾಶನ ವಿಶ್ವಮಂಗಳ
ಜಯಜಯತು ವಿದ್ಯಾಪ್ರದಾಯಕ ವೀತಭಯಶೋಕ|
ಜಯಜಯತು ಚಾರ್ವಾಂಗ ಕರುಣಾನಯನದಿಂದಲಿ ನೋಡಿ
ಜನ್ಮಾಮಯಮೃತಿಗಳನು ಪರಿಹರಿಸು ಭಕ್ತರಿಗೆ ಭವದೊಳಗೆ||೧೯||

ಕಡುಕರುಣೆ ನೀನೆಂದರಿದು ಹೇರೊಡಲ ನಮಿಸುವೆ ನಿನ್ನಡಿಗೆ
ಬೆಂಬಿಡದೆ ಪಾಲಿಸು ಪರಮ ಕರುಣಾಸಿಂಧು ಎಂದೆಂದು|
ನಡುನಡುವೆ ಬರುತಿಪ್ಪ ವಿಘ್ನವ ತಡೆದು ಭಗವನ್ನಾಮಕೀರ್ತನೆ
ನುಡಿನುಡಿಗೆ ಎನ್ನಿಂದ ಪ್ರತಿದಿವಸದಲಿ ಮರೆಯದಲೆ||೨೦||

ಏಕವಿಂಶತಿ ಪದಗಳೆನಿಸುವ ಕೋಕನದ ನವಮಾಲಿಕೆಯ
ಮೈನಾಕಿತನಯಾಂತರ್ಗತ ಶ್ರೀಪ್ರಾಣಪತಿಯೆನಿಪ|
ಶ್ರೀಕರಜಗನ್ನಾಥವಿಠಲ ಸ್ವೀಕರಿಸಿ ಸ್ವರ್ಗಾಪವರ್ಗದಿ
ತಾ ಕೊಡುವ ಸೌಖ್ಯಗಳ ಭಕುತರಿಗಾವ ಕಾಲದಲಿ||೨೧||

ಶ್ರೀ ಗಣಪತಿ ಚರಿತ್ರೆ |

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗಣ ಕರುಣಾರ್ಪಿತಾನಿತು ಪೆಟ್ಟು
ಪರಮ ಭಗವತ್ ಭಕ್ತಾರಿದನಾದರದಿ ಕೆಟ್ಟುಬುದ್ಧ ||

श्रीशनंघ्रिसरोजभृंग महेशसंभव मन्मनदोळु
प्रकाशिसनुदिन प्रार्थिसुवे प्रेमातिशयदिंद
नी सलहु सज्जनर वेद व्यास करुणापात्र
महदाकाशपति करुणाळु कैपिडिदेम्मनुद्धरिसु ॥१॥

एकदंत इभेंद्रमुख चामीकरकृतभूषणांग
कृपाकटाक्षदि नोडु विज्ञापिसुवेनिनितेंदु
नोकनीयन तुतिसुतिप्प विवेकिगळ सहवास सुखगळ
नी करुणिसुवुदेमगे संतत परमकरुणाळु ॥२॥

विघ्नराजने दुर्विषयदोळु मग्नवागिह मनव महदो षघ्न नंघ्रिसरोजयुगळदि
भक्तिपूर्वकदि
लग्नवागलि नित्यानरकभयाग्निगळिगानंजे गुरुवर भग्नगैसेन्नवगुणगळनु
प्रतिदिवसदल्लि ॥३॥

धनप विष्वक्सेन वैद्याश्विनिगळिगे सरियेनिप षण्मुखननुज शेषशतस्थदेवोत्तम
वियद्वंगा॥
विनुत विश्वोपासकने सन्मनदि विज्ञापिसुवे
लकुमीवनितेयरसन भक्तिज्ञानव कोट्टु सलुहुवुदु ॥४॥

चारुदेष्णाह्वयनेनिसि अवतारमाडिदे रुक्मिणीयलि
गौरियरसन वरदि उद्धटराद राक्षसर
शौरियाज्ञदि संहरिसि भूभारविळुहिद करुणि
त्वत्पा दारविंदके नमिपे करुणिपुदेमगे सन्मतिय॥५॥

शूर्पकर्ण विराजितेंदुव दर्पहर उदितार्क सन्निभ
सर्पवर कटिसूत्र वैकृतगात्र सुचरित्र
स्वर्पितांकुशपाशकर खळ दर्पभंजन कर्मसाक्षिग
तर्पकनु नीनागि तृप्तिय बडिसु सज्जनर ॥६॥

खेशपरमसुभक्तिपूर्वक व्यासकृतग्रंथगळनरितु
प्रयासविल्लदे बरेदु विस्तरिसिदेयो लोकदोळु।
पाशपाणिये प्रार्थिसुवेनुपदेशिसेनगदरर्थगळ
करुणासमुद्र कृपाकटाक्षदि नोडि प्रतिदिनदि॥७॥
श्रीशनतिनिर्मलसुनाभीदेशवस्थित रक्तशृंगग
दासुशोभितगात्र लोकपवित्र सुरमित्र।
मूषकासुर वाहन प्राणावेशयुत प्रख्यात
प्रभु पूरैसु भक्तरु बेडिदिष्टार्थगळ प्रति दिनदि॥८॥

शंकरात्मज दैत्यरिगतिभयंकरगतिगळीयलोसुग संकटचतुर्थिगनेनिसि
अहितार्थगळ कोट्टु।
मंकुगळ मोहिसुवे चक्रधरांकितने दिनदिनदि
त्वत्पद पंकजगळिगे ऐरगि बिन्नयिसुवेनु पालिपुदु॥९॥

सिद्धविद्याधरगणसमा राध्य चरणसरोज
सर्वसुसिद्धिदायक शीघ्रदिंदालिपुदु बिन्नपव।
बुद्धिविद्याज्ञानबल परिशुद्धभक्तिविरक्तिनिरुतन
वद्यन स्मृतिलीलेगळ सुस्तवन वदनदलि ॥१०॥

रक्तवासद्वयविभूषण उक्तिलालिसु परम
भगवद्भक्तवर भव्यात्म भागवतादिशास्त्रदलि।
सक्तवागलि मनवु विषय विरक्ति पालिसु विद्वदाद्य विमुक्तनेंदेनिसेन्न भवभयदिंद
करुणदलि ॥११॥

शुक्रशिष्यर संहरिपुदके शक्र निन्ननु पूजिसिदनु
उरुक्रम श्रीरामचंद्रनु सेतुमुखदल्लि।
चक्रवर्ति धर्मराजनु चक्रपाणिय नुडिगे भजिसिद
वक्रतुंडने निन्नोळेंतुंटो ईशननुग्रहवु॥१२॥

कौरवेन्द्रनु निन्न भजिसद कारणदि निजकुलसहित
संहारवैदिद गुरुवर वृकोदरन गदेयिंद।
तारकांतकननुज ऐन्न शरीरदोळु नीनिंतु धर्म
प्रेरकनु नीनागि संतैसेन्न करुणदलि॥१३॥
एकविंशति मोदकप्रिय मूकरनु वाग्मिगळ माळ्य
कृपाकरेश कृतज्ञ कामद कायो कैविडिदु।
लेखकाग्रणि मन्मनद दुर्व्याकुलव परिहरिसु दयदि पिनाकिभार्यातनुज मृद्भव
प्रार्थिसुवे निन्न॥१४॥

नित्यमंगलचरित जगदुत्पत्तिस्थितिलयनियमन
ज्ञानत्रयप्रद बण्धोचक सुमनसासुरर ।
चित्तवृत्तिगळंते नडेव प्रमत्तनल्ल सुहृज्जनाप्तन
नित्यदलि नेनेनेनेदु सुखिसुव भाग्य करुणिपुदु॥१५॥

पंचभेदज्ञानवरुपु विरिंचिजनकन तोरु मनदलि
वांछितप्रद ओलुमेयिंदलि दासनंदरिदु।
पंचवक्त्रन तनय भवदोळु वंचिसदे संतयिसु विषयदि संचरिसंददलि माडु
मनादिकरणगळ॥१६॥

एनु बेडुवुदिल्ल निन्न कुयोनिगळु बरलंजे लक्ष्मी प्राणपतितत्त्वेशरिंदोडगूडि
गुणकार्य।
ताने माडुवनेंब ई सुज्ञानवे करुणिसुवुदेमगे
महानुभाव मुहुर्मुहु प्रार्थिसुवेनिनितेंदु॥१७॥

नमो नमो गुरुवर्य विबुधोत्तम विवर्जितनिद्रकल्प
द्रुमनेनिपे भजकरिगे बहुगुणभरित शुभचरित।
उमेय नंदन परिहरिसहं ममते बुद्ध्यादिद्रिय
गळा क्रमिसि दणिसुतलिहवु भवदोळगावकालदलि ॥१८॥

జయజయతు విఘ్నేశ తాప త్రయవినాశన విశ్వమంగళ
జయజయతు విద్యాప్రదాయక వీతభయశోక
జయజయతు చార్వాగ కరుణానయనదిందలి నొడి
జన్మామయమృతిగఱను పరిహరిసు భక్తరిగె భవదొలగె||౧౯||
కడుకరుణి నీనేందరిదు హేరోడల నమిసువె నిన్నడిగె
బేబిడదె పాలిసు పరమ కరుణాసింధు ఐదేదు
నడునడువె బరుతిప్ప విఘ్నవ తడెదు భగవత్తామకీర్తనే
నుడినుడిగె ఐన్రింద ప్రతిదివసదలి మరెయదలె||౨౦||

ఒకవింశతి పదగఱెనిసువ కంకనద నవమాలికెయ
మైనాకితనయాంతర్గత శ్రీప్రాణపతియెనిప
శ్రీకరజగత్తాతవిఠల స్వీకరిసి స్వర్గాపవర్గది
తా కొడువ సౌఖ్యగఱ భక్తురెగావ కాలదలి||౨౧||

శ్రీ గణపతి చరిత్రె |

హరికథామృతసార గురుగళ కరుణదిందాపనితు పేళువె
పరమ భగవద్ భక్తురిదనాదరది కేళువుదు ||

శ్రీశనంఘ్రిసరోజభృంగ మహేశసంభవ మన్మనదొళు
ప్రకాశిసనుదిన ప్రార్థిసువె ప్రేమాతిశయదింద
నీ సలహు సజ్జనర వేద వ్యాస కరుణాపాత్ర
మహదాకాశపతి కరుణాళు కైపిడిదెమ్మనుద్ధరిసు ||౧||

ఏకదంత ఇభేంద్రముఖ చామీకరకృతభూషణంగ
కృపాకటాక్షది నోడు విజ్ఞాపిసువెనినితెందు
నోకనీయన తుతిసుతిప్ప వివేకిగళ సహవాస సుఖగళ
నీ కరుణిసువుదెమగె సంతత పరమకరుణాళు ||౨||

విఘ్నరాజనై దుర్విషయదోష మగ్నవాగిహ మనవ మహదో షఘ్న
నంఘ్రిసరోజయుగళది భక్తిపూర్వకది
లగ్నవాగలి నిత్యానరకభయాగ్నిగళిగానంజె గురువర
భగ్నగైసెన్నవగుణగళను ప్రతిదివసదల్లి ||౩||
ధనప విష్వక్సేన వైద్యాశ్వినిగళిగె సరియెనిప షణ్ముఖననుజ
శేషశతస్థదేవోత్తమ వియధంగా|
వినుత విశ్వోపాసకనై సన్మనది విజ్ఞాపిసువె
లకుమీవనితెయరసన భక్తిజ్ఞానవ కొట్టు సలుహువుదు ||౪||

చారుదేష్టాహ్వయనెనిసి అవతారమాడిదె రుక్మిణీయలి
గౌరియరసన వరది ఉద్ధటరాద రాక్షసర|
శౌరియాజ్ఞది సంహరిసి భూభారవిళుపిద కరుణి
త్వత్పా దారవిందకె నమిపె కరుణిపుదెమగె సన్మతియ||౫||

శూర్పకర్ణ విరాజితేందువ దర్పహర ఉదితార్క సన్నిభ
సర్పవర కటిసూత్ర వైకృతగాత్ర సుచరిత్ర|
స్వర్పితాంకుశపాశకర ఖళ దర్పభంజన కర్మసాక్షిగ
తర్పకను నీనాగి తృప్తియ బడిసు సజ్జనర ||౬||

ఖేశపరమసుభక్తిపూర్వక వ్యాసకృతగ్రంథగళనరితు
ప్రయాసవిల్లదె బరెదు విస్తరిసిదెయొ లోకదోళు|
పాశపాణియె ప్రార్థిసువెనుపదేశిసెనగదరర్థగళ
కరుణాసముద్ర కృపాకటాక్షది నోడి ప్రతిదినది||౭||

శ్రీశనతినిర్మలసునాభీదేశవస్థిత రక్తశృంగగ
దాసుశోభితగాత్ర లోకపవిత్ర సురమిత్ర|
మూషకాసుర వాహన ప్రాణావేశయుత ప్రఖ్యాత
ప్రభు పూరైసు భక్తరు బేడిదిష్టార్థగళ ప్రతి దినది||౮||

శంకరాత్మజ దైత్యరిగతిభయంకరగతిగళీయలోసుగ
సంకటచతుర్థిగనెనిసి అహితార్థగళ కొట్టు|
మంకుగళ మోహిసువె చక్రధరాంకితనె దినదినది
త్వత్పద పంకజగళిగె ఎరగి బిన్నయిసువెను పాలిపుదు||౯||
సిద్ధవిద్యాధరగణసమా రాధ్య చరణసరోజ
సర్వసుసిద్ధిదాయక శీఘ్రుదిందాలిపుదు బిన్నపవ|
బుద్ధివిద్యాజ్ఞానబల పరిశుద్ధభక్తివిరక్తినిరుతన
వద్యన స్మృతిలీలెగళ సుస్తవన వదనదలి ||౧౦||

రక్తవాసద్వయవిభూషణ ఉక్తిలాలిసు పరమ
భగవద్భక్తవర భవ్యాత్మ భాగవతాదిశాస్త్రదలి|
సక్తవాగలి మనవు విషయ విరక్తి పాలిసు విద్యదాద్య
విముక్తనెందెనిసెన్న భవభయదింద కరుణదలి ||౧౧||

శుక్రశిష్యర సంహరిపుదకె శక్ర నిన్నను పూజిసిదను
ఉరుక్రమ శ్రీరామచంద్రను సేతుముఖదల్లి|
చక్రవర్తి ధర్మరాజను చక్రపాణియ నుడిగె భజిసిద
వక్రతుండనె నిన్నొళెంతుంటో ఈశననుగ్రహవు||౧౨||

కౌరవేంద్రను నిన్న భజిసద కారణది నిజకులసహిత
సంహారవైదిద గురువర వృకోదరన గదెయింద|
తారకాంతకననుజ ఎన్న శరీరదొళు నీనింతు ధర్మ
ప్రేరకను నీనాగి సంతైసెన్న కరుణదలి||౧౩||

ఏకవింశతి మోదకప్రియ మూకరను వాగ్మిగళ మాళ్ప
కృపాకరేశ కృతజ్ఞ కామద కాయె కైవిడిదు|
లేఖకాగ్రణి మన్మనద దుర్వాకులవ పరిహరిసు దయది
పినాకిభార్యాతనుజ మృద్భవ ప్రార్థిసువె నిన్న||౧౪||

నిత్యమంగలచరిత జగదుత్పత్తిస్థితిలయనియమన
జ్ఞానత్రయప్రద బణ్ణోచక సుమనసాసురర |
చిత్తవృత్తిగళంతె నడెవ ప్రమత్తనల్ల సుహృజ్ఞనాప్తన
నిత్యదలి నెనెనెనెదు సుఖిసువ భాగ్య కరుణిపుదు||౧౫||
పంచభేదజ్ఞానవరుపు విరించిజనకన తోరు మనదలి
వాంఛితప్రద ఒలుమెయిందలి దాసనెందరిదు|
పంచవక్తన తనయ భవదొళు వంచినదె సంతయిసు విషయది
సంచరిసందదలి మాడు మనాదికరణగళ||౧౬||

ఏను బేడువుదిల్ల నిన్న కుయోనిగళు బరలంజె లక్ష్మీ
ప్రాణపతితత్వేశరిందొడగూడి గుణకార్య|
తానె మాడువనెంబ ఈ సుజ్ఞానవె కరుణిసువుదెమగె
మహానుభావ ముహూర్ముహు ప్రార్థిసువెనినితెందు||౧౭||

నమో నమో గురువర్య విబుధోత్తమ వివర్జితనిద్రకల్ప
ద్రుమనెనిపె భజకరిగె బహుగుణభరిత శుభచరిత|
ఉమెయ నందన పరిహరిసహం మమతె బుద్ధ్యాదింద్రియ
గళా క్రమిసి దణిసుతలిహవు భవదొళగావకాలదలి ||౧౮||

జయజయతు విఘ్నేశ తాప త్రయవినాశన విశ్వమంగళ
జయజయతు విద్యాప్రదాయక వీతభయశోక|
జయజయతు చార్వాంగ కరుణానయనదించలి నోడి
జన్మామయమృతిగళను పరిహరిసు భక్తరిగె భవదొళగె||౧౯||

కడుకరుణి నీనెందరిదు హేరొడల నమిసువె నిన్నడిగె
బెంబిడదె పాలిసు పరమ కరుణాసింధు ఎందెందు|
నడునడువె బరుతిప్ప విఘ్నవ తడెదు భగవన్నామకీర్తనె
నుడినుడిగె ఎన్నింద ప్రతిదివసదలి మరెయదలె||౨౦||

ఏకవింశతి పదగళానిసువ కోకనద నవమాలికెయ
మైనాకితనయాంతర్గత శ్రీప్రాణపతియెనిప|
శ్రీకరజగన్నాథవిఠల స్వీకరిసి స్వర్గాపవర్గది
తా కొడువ సౌఖ్యగళ భకుతరిగావ కాలదలి||౨౧||

English translation of Sri Vighneswara Stothra Sandhi (Sri HarikathaAmruthaSara antargata) composed by Sri JagannathaDasaru...

Courtesy > Link given below...

<https://sites.google.com/site/harshalarajesh/hk-chapter-28>

॥ శ్రీగణేశస్తోత్రం ప్రహలాదకృతమ్ ॥

శ్రీ గణేశాయ నమః ।

అధునా శృణు దేవస్య సాధనం యోగదం పరమ్ ।

సాధయిత్వా స్వయం యోగీ భవిష్యసి న సంశయః ॥ ౧॥

స్వానందః స్వవిహారేణ సంయుక్తశ్చ విశేషతః ।

సర్వసంయోగకారిత्వాద్ గణేశో మాయయా యుతః ॥ ౨॥

విహారేణ విహీనశ్చాఽయోగో నిర్మాయికః స్మృతః ।

సంయోగాభేద హీనత్వాద్ భవహ గణనాయకః ॥ ౩॥

సంయోగాఽయోగయోగోఽయోగః పూర్ణయోగస్త్వయోగినః ।

प्रह्लाद गणनाथस्तु पूर्णो ब्रह्ममयः परः ॥ ४॥

योगेन तं गणाधीशं प्राप्नुवन्तश्च दैत्यप ।

बुद्धिः सा पञ्चधा जाता चित्तरूपा स्वभावतः ॥ ५॥

तस्य माया द्विधा प्रोक्ता प्राप्नुवन्तीह योगिनः ।

तं विद्धि पूर्णभावेन संयोगाऽयोगर्वजितः ॥ ६॥

क्षिप्तं मूढं च विक्षिप्तमेकाग्रं च निरोधकम् ।

पञ्चधा चित्तवृत्तिश्च सा माया गणपस्य वै ॥ ७॥

क्षिप्तं मूढं च चित्तं च यत्कर्मणि च विकर्मणि ।

संस्थितं तेन विश्वं वै चलति स्व-स्वभावतः ॥ ८॥

अकर्मणि च विक्षिप्तं चित्तं जानीहि मानद ।

तेन मोक्षमवाप्नोति शुक्लगत्या न संशयः ॥ ९॥

एकाग्रमष्टधा चित्तं तदेवैकात्मधारकम् ।

सम्प्रज्ञात समाधिस्थम् जानीहि साधुसत्तम ॥ १०॥

निरोधसंज्ञितं चित्तं निवृत्तिरूपधारकम् ।

असम्प्रज्ञातयोगस्थं जानीहि योगसेवया ॥ ११॥

सिद्धिर्नानाविधा प्रोक्ता भ्रान्तिदा तत्र सम्मता ।

माया सा गणनाथस्य त्यक्तव्या योगसेवया ॥ १२॥

पञ्चधा चित्तवृत्तिश्च बुद्धिरूपा प्रकीर्तिता ।

सिद्ध्यर्थं सर्वलोकाश्च भ्रमयुक्ता भवन्त्यतः ॥ १३॥

धर्माऽर्थ-काम-मोक्षाणां सिद्धिर्भिन्ना प्रकीर्तिता ।

ब्रह्मभूतकरी सिद्धिस्त्यक्तव्या पञ्चधा सदा ॥ १४॥

मोहदा सिद्धिरत्यन्तमोहधारकतां गता ।

बुद्धिश्चैव स सर्वत्र ताभ्यां खेलति विघ्नपः ॥ १५॥

बुद्ध्या यद् बुद्ध्यते तत्र पश्चान् मोहः प्रवर्तते ।

अतो गणेशभक्त्या स मायया वर्जितो भवेत् ॥ १६॥

पञ्चधा चित्तवृत्तिश्च पञ्चधा सिद्धिमादरात् ।

त्यक्वा गणेशयोगेन गणेशं भज भावतः ॥ १७॥

ततः स गणराजस्य मन्त्रं तस्मै ददौ स्वयम् ।

गणानां त्वेति वेदोक्तं स विधिं मुनिसत्तम ॥ १८॥

तेन सम्पूजितो योगी प्रह्लादेन महात्मना ।

ययौ गृत्समदो दक्षः स्वर्गलोकं विहायसा ॥ १९॥

प्रह्लादश्च तथा साधुः साधयित्वा विशेषतः ।

योगं योगीन्द्रमुख्यं स शान्तिसद्धारकोऽभवत् ॥ २०॥

विरोचनाय राज्यं स ददौ पुत्राय दैत्यपः ।

गणेशभजने योगी स सक्तः सर्वदाऽभवत् ॥ २१॥

सगुणं विष्णु रूपं च निर्गुणं ब्रह्मवाचकम् ।

गणेशेन धृतं सर्वं कलांशेन न संशयः ॥ २२॥

एवं ज्ञात्वा महायोगी प्रह्लादोऽभेदमाश्रितः ।

हृदि चिन्तामणिम् ज्ञात्वाऽभजदनन्यभावनः ॥ २३॥

स्वल्पकालेन दैत्येन्द्रः शान्तियोगपरायणः ।

शान्तिं प्राप्तो गणेशेनैकभावोऽभवत्तत्परः ॥ २४॥

शापश्चैव गणेशेन प्रह्लादस्य निराकृतः ।

न पुनर्दुष्टसंगेन भ्रान्तोऽभून्मयि मानदः ॥ २५॥

एवं मदं परित्यज ह्येकदन्तसमाश्रयात् ।

असुरोऽपि महायोगी प्रह्लादः स बभूव ह ॥ २६॥

एतत् प्रह्लादमाहात्म्यं यः शृणोति नरोत्तमः ।

पठेद् वा तस्य सततं भवेदोप्सितदायकम् ॥ २७॥

॥ इति मुद्गलपुराणोक्तं प्रह्लादकृतं गणेशस्तोत्रं सम्पूर्णम् ॥

|| ಶ್ರೀಗಣೇಶಸ್ತೋತ್ರಂ ಪ್ರಹ್ಲಾದಕೃತಮ್ ||

ಶ್ರೀ ಗಣೇಶಾಯ ನಮಃ |

ಅಧುನಾ ಶೃಣು ದೇವಸ್ಯ ಸಾಧನಂ ಯೋಗದಂ ಪರಮ್ |
ಸಾಧಯಿತ್ವಾ ಸ್ವಯಂ ಯೋಗೀ ಭವಿಷ್ಯಸಿ ನ ಸಂಶಯಃ || ೧||

ಸ್ವಾನಂದಃ ಸ್ವವಿಹಾರೇಣ ಸಂಯುಕ್ತಶ್ಚ ವಿಶೇಷತಃ |
ಸರ್ವಸಂಯೋಗಕಾರಿತ್ವಾದ್ ಗಣೇಶೋ ಮಾಯಯಾ ಯುತಃ || ೨||

ವಿಹಾರೇಣ ವಿಹೀನಶ್ಚಾಯೋಗೋ ನಿರ್ಮಾಯಿಕಃ ಸ್ತೂತಃ |
ಸಂಯೋಗಾಭೇದ ಹೀನತ್ವಾದ್ ಭವಹಾ ಗಣನಾಯಕಃ || ೩||

ಸಂಯೋಗಾಸಂಯೋಗಯೋರ್ಯೋಗಃ ಪೂರ್ಣಯೋಗಸ್ತ್ವಯೋಗಿನಃ |
ಪ್ರಹ್ಲಾದ ಗಣನಾಥಸ್ತು ಪೂರ್ಣೋ ಬ್ರಹ್ಮಮಯಃ ಪರಃ || ೪||

ಯೋಗೇನ ತಂ ಗಣಾಧೀಶಂ ಪ್ರಾಪ್ನುವಂತಶ್ಚ ದೈತ್ಯಪ |
ಬುದ್ಧಿಃ ಸಾ ಪಂಚಧಾ ಜಾತಾ ಚಿತ್ತರೂಪಾ ಸ್ವಭಾವತಃ || ೫||

ತಸ್ಯ ಮಾಯಾ ದ್ವಿಧಾ ಪ್ರೋಕ್ತಾ ಪ್ರಾಪ್ನುವಂತೀಹ ಯೋಗಿನಃ |
ತಂ ವಿದ್ಧಿ ಪೂರ್ಣಭಾವೇನ ಸಂಯೋಗಾಸಂಯೋಗವರ್ಜಿತಃ || ೬||

ಕ್ಷಿಪ್ತಂ ಮೂಢಂ ಚ ವಿಕ್ಷಿಪ್ತಮೇಕಾಗ್ರಂ ಚ ನಿರೋಧಕಮ್ |
ಪಂಚಧಾ ಚಿತ್ತವೃತ್ತಿಶ್ಚ ಸಾ ಮಾಯಾ ಗಣಪಸ್ಯ ವೈ || ೭||

ಕ್ಷಿಪ್ತಂ ಮೂಢಂ ಚ ಚಿತ್ತಂ ಚ ಯತ್ಕರ್ಮಣಿ ಚ ವಿಕರ್ಮಣಿ |
ಸಂಸ್ಥಿತಂ ತೇನ ವಿಶ್ವಂ ವೈ ಚಲತಿ ಸ್ವ-ಸ್ವಭಾವತಃ || ೮||

ಅಕರ್ಮಣಿ ಚ ವಿಕ್ಷಿಪ್ತಂ ಚಿತ್ತಂ ಜಾನೀಹಿ ಮಾನದ |

ತೇನ ಮೋಕ್ಷಮವಾಪ್ನೋತಿ ಶುಕ್ಲಗತ್ಯಾ ನ ಸಂಶಯಃ || ೯||

ಏಕಾಗ್ರಮಷ್ಟಧಾ ಚಿತ್ತಂ ತದೇವೈಕಾತ್ಮಧಾರಕಮ್ |
ಸಮ್ಪ್ರಜ್ಞಾತ ಸಮಾಧಿಸ್ಥಮ್ ಜಾನೀಹಿ ಸಾಧುಸತ್ತಮ || ೧೦||

ನಿರೋಧಸಂಜ್ಞಿತಂ ಚಿತ್ತಂ ನಿವೃತ್ತಿರೂಪಧಾರಕಮ್ |
ಅಸಮ್ಪ್ರಜ್ಞಾತಯೋಗಸ್ಥಂ ಜಾನೀಹಿ ಯೋಗಸೇವಯಾ || ೧೧||

ಸಿದ್ಧಿರ್ನಾನಾವಿಧಾ ಪ್ರೋಕ್ತಾ ಭ್ರಾಂತಿದಾ ತತ್ರ ಸಮ್ಮತಾ |
ಮಾಯಾ ಸಾ ಗಣನಾಥಸ್ಯ ತ್ಯಕ್ತವ್ಯಾ ಯೋಗಸೇವಯಾ || ೧೨||

ಪಞ್ಚಧಾ ಚಿತ್ತವೃತ್ತಿಶ್ಚ ಬುದ್ಧಿರೂಪಾ ಪ್ರಕೀರ್ತಿತಾ |
ಸಿದ್ಧ್ಯರ್ಥಂ ಸರ್ವಲೋಕಾಶ್ಚ ಭ್ರಮಯುಕ್ತಾ ಭವಂತ್ಯತಃ || ೧೩||

ಧರ್ಮಾ-ಽರ್ಥ-ಕಾಮ-ಮೋಕ್ಷಾಣಾಂ ಸಿದ್ಧಿರ್ಭಿನ್ನಾ ಪ್ರಕೀರ್ತಿತಾ |
ಬ್ರಹ್ಮಭೂತಕರೀ ಸಿದ್ಧಿಸ್ತ್ಯಕ್ತವ್ಯಾ ಪಂಚಧಾ ಸದಾ || ೧೪||

ಮೋಹದಾ ಸಿದ್ಧಿರತ್ಯಂತಮೋಹಧಾರಕತಾಂ ಗತಾ |
ಬುದ್ಧಿಶ್ಚೈವ ಸ ಸರ್ವತ್ರ ತಾಭ್ಯಾಂ ಖೇಲತಿ ವಿಘ್ನಪಃ || ೧೫||

ಬುದ್ಧ್ಯಾ ಯದ್ ಬುದ್ಧ್ಯತೇ ತತ್ರ ಪಶ್ಚಾನ್ ಮೋಹಃ ಪ್ರವರ್ತತೇ |
ಅತೋ ಗಣೇಶಭಕ್ತ್ಯಾ ಸ ಮಾಯಯಾ ವರ್ಜಿತೋ ಭವೇತ್ || ೧೬||

ಪಞ್ಚಧಾ ಚಿತ್ತವೃತ್ತಿಶ್ಚ ಪಞ್ಚಧಾ ಸಿದ್ಧಿಮಾದರಾತ್ |
ತ್ಯಕ್ತ್ವಾ ಗಣೇಶಯೋಗೇನ ಗಣೇಶಂ ಭಜ ಭಾವತಃ || ೧೭||

ತತಃ ಸ ಗಣರಾಜಸ್ಯ ಮನ್ತ್ರಂ ತಸ್ಮೈ ದದೌ ಸ್ವಯಮ್ |
ಗಣಾನಾಂ ತ್ವೇತಿ ವೇದೋಕ್ತಂ ಸ ವಿಧಿಂ ಮುನಿಸತ್ತಮ || ೧೮||

ತೇನ ಸಮ್ಪೂಜಿತೋ ಯೋಗೀ ಪ್ರಹ್ಲಾದೇನ ಮಹಾತ್ಮನಾ |
ಯಯೌ ಗೃತ್ಸಮದೋ ದಕ್ಷಃ ಸ್ವರ್ಗಲೋಕಂ ವಿಹಾಯಸಾ || ೧೯||

ಪ್ರಹ್ಲಾದಶ್ಚ ತಥಾ ಸಾಧುಃ ಸಾಧಯಿತ್ವಾ ವಿಶೇಷತಃ |
ಯೋಗಂ ಯೋಗೀನ್ದ್ರಮುಖ್ಯಂ ಸ ಶಾಂತಿಸದ್ಧಾರಕೋಽಭವತ್ || ೨೦||

ವಿರೋಚನಾಯ ರಾಜ್ಯಂ ಸ ದದೌ ಪುತ್ರಾಯ ದೈತ್ಯಪಃ |
ಗಣೇಶಭಜನೇ ಯೋಗೀ ಸ ಸಕ್ತಃ ಸರ್ವದಾಽಭವತ್ || ೨೧||

ಸಗುಣಂ ವಿಷ್ಣು ರೂಪಂ ಚ ನಿರ್ಗುಣಂ ಬ್ರಹ್ಮವಾಚಕಮ್ |
ಗಣೇಶೇನ ಧೃತಂ ಸರ್ವಂ ಕಲಾಂಶೇನ ನ ಸಂಶಯಃ || ೨೨||

ಏವಂ ಜ್ಞಾತ್ವಾ ಮಹಾಯೋಗೀ ಪ್ರಹ್ಲಾದೋಽಭೇದಮಾಶ್ರಿತಃ |
ಹೃದಿ ಚಿಂತಾಮಣಿಮ್ ಜ್ಞಾತ್ವಾಽಭಜದನನ್ಯಭಾವನಃ || ೨೩||

ಸ್ವಲ್ಪಕಾಲೇನ ದೈತ್ಯೇನ್ದ್ರಃ ಶಾಂತಿಯೋಗಪರಾಯಣಃ |
ಶಾಂತಿಂ ಪ್ರಾಪ್ತೋ ಗಣೇಶೇನೈಕಭಾವೋಽಭವತತ್ಪರಃ || ೨೪||

ಶಾಪಶ್ಚೈವ ಗಣೇಶೇನ ಪ್ರಹ್ಲಾದಸ್ಯ ನಿರಾಕೃತಃ |
ನ ಪುನರ್ದುಷ್ಟಸಂಗೇನ ಭ್ರಾನ್ತೋಽಭೂನ್ಮಯಿ ಮಾನದ!! || ೨೫||

ಏವಂ ಮದಂ ಪರಿತ್ಯಜ ಹ್ಯೇಕದಂತಸಮಾಶ್ರಯಾತ್ |
ಅಸುರೋಽಪಿ ಮಹಾಯೋಗೀ ಪ್ರಹ್ಲಾದಃ ಸ ಬಭೂವ ಹ || ೨೬||

ಏತತ್ ಪ್ರಹ್ಲಾದಮಾಹಾತ್ಮ್ಯಂ ಯಃ ಶೃಣೋತಿ ನರೋತ್ತಮಃ |
ಪಠೇದ್ ವಾ ತಸ್ಯ ಸತತಂ ಭವೇದೋಪ್ಸಿತದಾಯಕಮ್ || ೨೭||

|| ಇತಿ ಮುದ್ಗಲಪುರಾಣೋಕ್ತಂ ಪ್ರಹ್ಲಾದಕೃತಂ ಗಣೇಶಸ್ತೋತ್ರಂ
ಸಮ್ಪೂರ್ಣಮ್ ||

॥ శ్రీగణేశస్తోత్రం ప్రహ్లాదకృతమ్ ॥

శ్రీ గణేశాయ నమః |

అధునా శృణు దేవస్య సాధనం యోగదం పరమ్ |
సాధయిత్వా స్వయం యోగీ భవిష్యసి న సంశయః || ౧||

స్వానన్తః స్వవిహారేణ సంయుక్తశ్చ విశేషతః |
సర్వసంయోగకారిత్వాద్ గణేశో మాయయా యుతః || ౨||

విహారేణ విహీనశ్చైయోగో నిర్మాయికః స్మృతః |
సంయోగాభేద హీనత్వాద్ భవహా గణనాయకః || ౩||

సంయోగాఽయోగయోగ్యోగః పూర్ణయోగస్త్యయోగినః |
ప్రహ్లాద గణనాథస్తు పూర్ణో బ్రహ్మమయః పరః || ౪||

యోగేన తం గణాధీశం ప్రాప్నువంతశ్చ దైత్యప |
బుద్ధిః సా పఞ్చధా జాతా చిత్తరూపా స్వభావతః || ౫||

తస్య మాయా ద్విధా ప్రోక్తా ప్రాప్నువంతీహ యోగినః |
తం విద్ధి పూర్ణభావేన సంయోగాఽయోగర్వజితః || ౬||

క్షిప్తం మూఢం చ విక్షిప్తమేకాగ్రం చ నిరోధకమ్ |
పఞ్చధా చిత్తవృత్తిశ్చ సా మాయా గణపస్య వై || ౭||

క్షిప్తం మూఢం చ చిత్తం చ యత్కర్మణి చ వికర్మణి |
సంస్థితం తేన విశ్వం వై చలతి స్వ-స్వభావతః || ౮||

అకర్మణి చ విక్షిప్తం చిత్తం జానీహి మానద |
తేన మోక్షమవాప్నోతి శుక్లగత్యా న సంశయః || ౯||

ఏకాగ్రమష్టధా చిత్తం తదేవైకాత్మధారకమ్ |
సప్రమృజ్ఞాత సమాధిస్థమ్ జానీహి సాధుసత్తమ || ౧౦||

నిరోధసంజ్ఞితం చిత్తం నివృత్తిరూపధారకమ్ |
అసప్రమృజ్ఞాతయోగస్థం జానీహి యోగసేవయా || ౧౧||

సిద్ధిర్నానావిధా ప్రోక్తా భ్రాన్తిదా తత్ర సమ్మతా |
మాయా సా గణనాధస్య త్యక్తవ్యా యోగసేవయా || ౧౨||

పఞ్చధా చిత్తవృత్తిశ్చ బుద్ధిరూపా ప్రకీర్తితా |
సిద్ధ్యర్థం సర్వలోకాశ్చ భ్రమయుక్తా భవన్త్యతః || ౧౩||

ధర్మా-౨ర్థ-కామ-మోక్షాణాం సిద్ధిర్భిన్నా ప్రకీర్తితా |
బ్రహ్మభూతకరీ సిద్ధిస్త్యక్తవ్యా పంచధా సదా || ౧౪||

మోహదా సిద్ధిరత్యంతమోహధారకతాం గతా |
బుద్ధిశ్చైవ స సర్వత్ర తాభ్యాం ఖేలతి విఘ్నపః || ౧౫||

బుద్ధ్యా యద్ బుద్ధ్యతే తత్ర పశ్చాన్ మోహః ప్రవర్తతే |
అతో గణేశభక్త్యా స మాయయా వర్జితో భవేత్ || ౧౬||

పఞ్చధా చిత్తవృత్తిశ్చ పఞ్చధా సిద్ధిమాదరాత్ |
త్యక్వా గణేశయోగేన గణేశం భజ భావతః || ౧౭||

తతః స గణరాజస్య మన్త్రం తస్మై దదౌ స్వయమ్ |
గణానాం త్వేతి వేదోక్తం స విధిం మునిసత్తమ || ౧౮||

తేన సమ్పూజితో యోగీ ప్రహ్లాదేన మహాత్మనా |
యయౌ గృత్సమదో దక్షః స్వర్గలోకం విహాయసా || ౧౯||

ప్రహ్లాదశ్చ తథా సాధుః సాధయిత్వా విశేషతః |
యోగం యోగీన్ద్రముఖ్యం స శాన్తిసద్ధారకోఽభవత్ || ౨౦||

విరోచనాయ రాజ్యం స దదౌ పుత్రాయ దైత్యపః |
గణేశభజనే యోగీ స సక్తః సర్వదాఽభవత్ || ౨౧||
సగుణం విష్ణు రూపం చ నిర్గుణం బ్రహ్మవాచకమ్ |
గణేశేన ధృతం సర్వం కలాంశేన న సంశయః || ౨౨||

ఏవం జ్ఞాత్వా మహాయోగీ ప్రహ్లాదోఽభేదమాశ్రితః |
హృది చింతామణిమ్ జ్ఞాత్వాఽభజదనన్యభావనః || ౨౩||

స్వల్పకాలేన దైత్యేన్ద్రః శాన్తియోగపరాయణః |
శాన్తిం ప్రాప్తో గణేశేనైకభావోఽభవతత్పరః || ౨౪||
శాపశ్చైవ గణేశేన ప్రహ్లాదస్య నిరాకృతః |
న పునర్దుష్టసంగేన భ్రాన్తోఽభూన్మయి మానద!! || ౨౫||

ఏవం మదం పరిత్యజ హ్యేకదంతసమాశ్రయాత్ |
అసురోఽపి మహాయోగీ ప్రహ్లాదః స బభూవ హ || ౨౬||

ఏతత్ ప్రహ్లాదమాహాత్మ్యం యః శృణోతి నరోత్తమః |
పఠేద్ వా తస్య సతతం భవేద్దోషితదాయకమ్ || ౨౭||

|| ఇతి ముద్గలపురాణోక్తం ప్రహ్లాదకృతం గణేశస్తోత్రం సమ్పూర్ణమ్ ||

NB. Slokas/Stothras, images, sangraha from antarjala.

Disclaimer...

This write up is based on principles of Dvaita Tattvavada, Taratamya, Hari Sarvottamatva – Vaayu Jeevottamatva as per Madhva sampradaya.

Samarpana...

With all humility and humbleness, I submit the above minuscule likhita seva at the lotus feet of Mantralaya Guru Saarvabhoutma Sri Raghavendra Swamy antargata Sri Ganapati dEvata antargata – Sri BharatiRamana MukhyaPrana antargata Sri Viswa naamaka Viswambhara preetyartam...

Yatha-shakti, Yatha yogyata, Sri Ganesha chintana

Sri KrushnaArpanaMastu

Sri GuruRaajo Vijayate

Hari Sarvottama – Vaayu Jeevottama

nAhAm kArtA hAriH kArtA



